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NOTES OF THE WEEK.

A REPORT of the Liverpool meetings in support of Manchester College, Oxford, will be found after our leading article, which refers also to the Appeal which was printed in last week's *INQUIRER*. All the lectures of the College are open to members of the University. The courses open to the public this term are Dr. Carpenter's Thursday (5 o'clock) lectures on "Ideas of Life after Death (in Greek Religion)," and his Friday (4.30) lectures on "Ideas of Revelation"; Professor Henry Jones's course on "The Metaphysics of Good and Evil, with special reference to Green and Caird" on Mondays, Feb. 1, 15, March 1 (at 5 p.m.), and Tuesdays, Feb. 2, 16, March 2 (at noon); and the second part of Mr. Graham Wallas's course on "The Development of English Local Government Institutions since 1832," on Tuesdays (5 p.m.). From the list of Sunday morning preachers in the College Chapel we see that the Rev. Stopford A. Brooke is announced for the four February Sundays, and that on Tuesday evening this week the Rev. R. J. Campbell gave an address on "The League of Progressive Thought and Social Service."

THIS year's JOWETT LECTURES are to be given by the Rev. W. R. Inge, Lady Margaret Professor of Divinity in the University of Cambridge. The course of ten lectures on "Faith and Its Psychology" is to be given at the Passmore Edwards Settlement, Tavistock-place, W.C., on Wednesday evenings at 8.30. The first lecture is next Wednesday, Jan. 27, on the "Primary Ground of Faith." Canon Hensley Henson is to preside.

THE seventy-ninth anniversary of the Brahmo Samaj is being celebrated in Calcutta by a series of services and meetings, extending from Thursday, January 14, to Thursday, the 28th. In London the celebration is to be held this (Saturday) afternoon and evening at Essex Hall. At 1 o'clock there is a service in Bengali, and at 3 an English service, conducted by the Rev. Charles Voysey. After tea, the Rev. J. Page Hopps is to give an address on "The Brahmo Samaj and the World Religion," at 5 o'clock.

No memorial of the late Miss Marian Pritchard could be more fitting than the endowment of a cot in her name at Winifred House, of which Mrs. Wooding and Miss E. C. Turner write in another column. The appeal of their letter may be commended to all those throughout the country, and they are very many, who have grateful memories of Miss Pritchard.

THE December Calendar of the Unitarian Free Church, Wellington, New Zealand, recorded the beginning of the new church building, and expressed the hope that the foundation stone would be laid before the end of the year. Dr. Tudor Jones writes to us of the progress of the work. The church is to seat 500, and there is to be a hall, vestry, schoolroom, library, kitchen, &c., a thoroughly good equipment. They hope to be in the new building by the first Sunday in April, the third anniversary of the beginning of Dr. Jones's ministry in Wellington.

THE Council of Mansfield College, Oxford, under the presidency of Dr. A. W. Dale Vice-Chancellor of the University of Liverpool, has decided to invite the Rev. W. B. Selbie, of Cambridge, to succeed Dr. Fairbairn on his retirement from the Principalship at Easter. Mr. Selbie, who graduated at Oxford, received his theological training at Mansfield. He commenced his ministry in 1890 at Highgate, where he carried on a very successful pastorate for twelve years. In 1902 he accepted a call to his present charge, Emmanuel Church, Cambridge, succeeding Dr. Forsyth. Mr. Selbie's ministry is highly popular with Cambridge men, who, it is said, will hardly be able to rise to sufficient disinterestedness to rejoice in his appointment to the Principalship of Mansfield. Mr. Selbie is one of the foremost theologians—as his election should, of course, indicate—in the Congregational body. He occupies one of the chairs of theology at Cheshunt College, Cambridge, and is the editor-in-chief of the *British Congregationalist*.

THE annual meeting of the Board of Biblical Studies in connection with the Liverpool University was held on Wednesday week at the University Club, under the presidency of Sir Edward Russell. The report stated that the second session (1907-8) had been devoted to Old Testament subjects, the inaugural lecture being given by Professor George Adam Smith. The present session was opened last October by the Dean of Westminster, with a lecture on "Some Recent Criticisms of the Apocalypse," and the session is occupied largely with church history subjects. The committee claimed that the board had been proved an efficient agency for training men for a post-graduate degree, that its work is of a University character and of a University standard, and that it might fairly be reckoned among the valuable educational institutions of the city. The financial statement showed a favourable balance.

SIR EDWARD RUSSELL, in moving the adoption of the report, said that they were convinced that the only way to pursue Biblical study to the highest profit was to recognise the bearings of all subsequent Christian, philosophical, and critical research and meditation which had been accumulated in the great works which had been devoted to Biblical studies through the whole history of the Christian Church. That was implied not only in their original prospectus, but was faithfully and earnestly expressed in the whole course of work which had been conducted. All Christians, and all persons who believed in either the Old or the New Testament, or in both, had the great satisfaction to be grateful for, that the literary importance and value of the Bible remained undisturbed by the progress of time and the process of inquiry. Nothing had ever happened in the course of discussions which naturally and necessarily arose from age to age which had in any degree derogated from that claim. Their aim, he added, was to accumulate and to bring to bear upon Holy Writ all the advantages of the criticisms of all time, and all congenial and reverent study and comment upon the sacred writings. They had a wonderful concurrence in their list of adherents, all men of different classes, different churches, different creeds, and even of different races, who were intent upon that one aim, and upon that one subject of inquiry and of meditation. They all felt that it would continue to be of the greatest advantage to this city for an impression to be made by that body of really distinguished men, men of great influence at least in that part of the world.

For great good would be done by bringing their influence to bear on general society, vindicating the importance of Biblical studies, and setting forth the great benefits that must accrue from them.

THE Rev. E. A. Wesley, in proposing the election of a committee, laid stress on the importance of the work which the board and kindred organisations throughout the country were doing towards achieving the longed-for reunion of Christendom. There could be only one basis for a united Christendom, and that was a common love of truth; and if they could only meet together, convince one another that they were all seeking a common goal, the day would come when their present unhappy divisions would fall away, and they would join together on that invincible rock of Holy Scripture—the great Semitic literature which had left such a great mark upon the world—a mark that would never pass away. The Rev. H. M. Wells, who seconded, said what was needed was an atmosphere where truth could be examined simply for its own sake, and especially the highest truth of all—the truth which that society contemplated, free from all tests and from all prejudices. That atmosphere, he felt, might be found in some such society as the Board of Biblical Studies, where men of all schools of thought met together and put the best of their thought into different subjects. The mere fact of their belonging to these different schools of thought helped to make them unprejudiced, and helped forward their object of ascertaining the truth and nothing but the truth.

THE remarkable results of the “local option” and “reduction” polls, taken in connection with the recent New Zealand General Election, has already had a most beneficial result. At a meeting of the Auckland Brewers’ and Licensed Victuallers’ Association, representing all the wholesale and nearly every member of the retail trade, held at Auckland, it was unanimously resolved “to abolish barmaids, to abolish private bars, and to raise the age limit of youths who may be supplied with liquor from 18 to 20. No woman will be supplied with liquor for consumption on the premises unless she is boarding in the house.” In an interview, the Mayor of Auckland, who is himself a brewer, stated that “since the trade has to ask the public every three years for the continuance of its existence, it is necessary for it to be conducted on lines approved by the public at large.” During the recent discussion on the Licensing Bill in this country we heard much of the hardships of “throwing defenceless women out of employment,” but here, in New Zealand, we see an enlightened liquor traffic prohibiting barmaids, and protecting women and children from the temptations of the public-house without the aid of the Legislature. Local option is truly a most reforming influence and might, if tried in this country, almost render unnecessary many of the important but minor clauses of the recent Licensing Bill.

THE result of the recent elections was an astonishing victory for the temperance principle. Not only did the six consti-

ties which had voted for total prohibition in 1905 do so again with increased majorities, but seven new electorates were carried for prohibition and ten for reduction of licences, with the result that 125 licences will be cancelled on June 30 next. Since 1893 each Parliamentary district in New Zealand, of which there are 62, has been the licensing district also. Full powers of local option are conferred. The licensing poll is taken at the same time as the general election of members of the House of Representatives. The questions for the decision of the voters are:—(1) Whether the licences existing in the district are to be continued; (2) whether the number shall be reduced; (3) whether any licences whatever shall be permitted. In the case of the first two proposals, *i.e.*, “continuance” or “reduction,” an absolute majority is sufficient to carry the proposition into effect, but in the case of the third proposal, *i.e.*, “prohibition,” the number of votes cast in its favour must be not less than three-fifths of the votes recorded. The difficulty of securing the necessary vote for the extinction of licences can be easily understood. On the other hand, voters are not confined to a single proposal, but are allowed to exercise two, but not more, votes. Thus a prohibitionist is able to exercise an additional preference for reduction if there is no chance of his party securing the required three-fifths majority. Any man or woman over 21 years of age is entitled to be registered as a voter. Over 40 per cent. of the electors are women. In no case is compensation allowed for the loss of licence.

THE doctrine that temperance is the foundation of national prosperity and efficiency was strongly enforced by Sir Victor Horsley in speaking at Whitefield’s Tabernacle last Sunday afternoon. He also asserted the desirability and practicability of high licence duties. Dealing with the question of alcohol in the physiological, economic, and moral aspects, Sir Victor denied that it produced cheerfulness, and ridiculed Lord Robertson’s statement in the House of Lords that any reduction in the consumption of alcohol would destroy the jollity of the English people, as well as Lord Halsbury’s declaration that alcohol was one of the most important foods of the working man. The income of the nation had risen 50 per cent. in ten years, but could they say it was wisely spent when they saw that £40,000,000 was spent on corn and no less than £160,000,000 on alcohol. When money was thrown away like this, was it fair to turn round and complain of commercial depression? As to the question of a higher licence duty he did not think that many of them realised that New York alone gathered by taxation on the sale of alcohol more than the whole of the United Kingdom, with a population ten times as large. Statements that we had reached the limit of taxation were founded on sheer ignorance. Did higher taxes reduce the number of public-houses? Most certainly they would do so, as he had seen in Canada. He did not believe in “disinterested management” or in municipalisation, but that from the moral, economic, and physiological points of view, the better life of the nation demanded the disuse of alcohol.

THE preacher last Sunday morning at the Ullet-road Church, Liverpool, was the Rev. C. Wesley Butler, of Penrith, until recently a Congregationalist minister of long standing and of high repute. He has now sundered his connection with Congregationalism and seeks a spiritual home in our group of churches. He is strongly recommended to our fellowship by the Advisory Committee of the Provincial Assembly for Lancashire and Cheshire.

THE Rev. H. Gow will address the Islington Branch of the Progressive League on “The Problem of Evil,” on Wednesday, January 27. On February 10 the Rev. G. T. Sadler will give his deferred lecture on “How we got the New Testament.” On March 10 Rev. W. G. Tarrant will be the speaker. The meetings are held at the Council Schools, Highbury Station-road, at 8 p.m. On Monday, May 3, the Rev. R. J. Campbell is to preach in Unity Church on behalf of the League.

MANY visitors to Concord, Mass., will have grateful memories of Miss Ellen Emerson, the news of whose death last week, at the age of 70, was telegraphed by the New York correspondent of *The Times*. Miss Emerson accompanied her father on his last visit to this country, and was here again some fifteen years ago. The old house, so rich in memories of her father, remained her home to the end, and there she exercised a gracious hospitality towards friends who came on pilgrimage. She was a faithful member of the Unitarian Church, and a teacher in the Sunday-school. In September, 1907, when the International Party from the Boston Congress paid a special visit to Concord, she was one of those who came out in her carriage, and, spite of stormy weather, herself drove some of the guests round to the famous bridge and other places of historic interest.

COALVILLE.

SIR,—On Tuesday I visited the group of friends at Coalville. The Unitarian Hall is now well equipped for religious work, and has been in use for over three months for services, Sunday-school, and a weekly meeting of the Band of Hope. It will be seen from the statement in another column that a sum of £130 is still needed to relieve the society of debt. If the members on the spot themselves make a long pull and a strong pull, and a pull all together, then with the help of fellow Unitarians and other liberal Christians this amount should soon be wiped off.

WALTER H. BURGESS,
Minister of Loughborough and Ilkeston.

IT chanced—Eternal God that chance did guide.—*Spenser.*

BUT still, O friends and fellow pilgrims, the keynote of the Christian life is not silent resignation, not even filial trust—but cheerful obedience, a joyous self-surrender to God’s will, an eager struggle for the right, an exultant belief that better things are at hand. We are heirs of all the ages: no man can rob us of the past, and faith holds the future in fee.—*Charles Beard.*

THE PSYCHOLOGY OF POLITICS.

IN politics, as in other departments of human thought and human activity, error has constantly arisen from too abstract a conception of the material to be dealt with. As the study of economics suffered from the abstraction called the "economic man"—a creature governed solely by the desire for material gain, eager only to buy in the cheapest and sell in the dearest market—so the theory and practice of politics have suffered from the fiction of the "rational elector," who, after mature reflection, gave his vote to the candidate who proved to him that the measures he advocated would really promote the welfare of the country.

Mr. Graham Wallas' long experience of political life, and intimate knowledge of practical politics and electoral devices, have delivered him from the sway of such abstractions, and given him a widely different conception of the forces actually at work in the political world. In his interesting work, "Human Nature in Politics,"* he applies the principles of evolutionary Psychology to the elucidation of political facts, and the explanation of the real motives and actions of electors, candidates and representatives, and finds that though reflection and reason do undoubtedly exert some influence on political affairs, their influence is greatly exaggerated. Men rarely have what the old divines called a "realising sense" of the truths to which they give an intellectual assent, or, to use the words quoted by Mr. Wallas from Professor W. James, "the moral tragedy of human life comes almost wholly from the fact that the link is ruptured which normally should hold between vision of the truth and action, and that this pungent sense of effective reality will not attach to certain ideas."

The voter, or the politician, therefore, is much more likely to be swayed by habit, affection, the sporting or the fighting instinct, or by one of the many obscure impulses which may have originated in savage or even in pre-human experience, than by the rational instinct, which is of later growth, and not so deeply rooted in the nature of man. These truths are well known to the unscrupulous editor, the astute wire-puller, and the professional politician, who trade on the susceptibility of the public to party catchwords, or epigrammatic phrases such as "Peace with honour," the magic word "Wastrels," with the picture on the hoardings of the man pointing at the passer-by over the legend, "It is your money we want," so hypnotised the London clerk, shopman, and workman, that they voted against the men who had worked so zealously for the true interests of the people, and returned by a large majority a number of men interested in capturing London for associations of private monopolists, headed by one of the largest ground landlords of the metropolis!

Party politicians also clearly realised these truths, when, after a war, the burden of which had been borne to an exceptional degree by the well-to-do classes, they invented the phrase "We must broaden

the basis of taxation"—a euphemism for taxing the poor—and in order that the workmen should not realise what they were doing, proposed the imposition of duties on imports and tried to deceive the people by dubbing protection "Tariff Reform." To induce the poor man to throw up his cap with delight for a policy which would make the necessities of life dearer, he was hypnotised by the ceaseless repetition of the phrase "Tariff Reform means work for all."

It is the study of such facts as these which has dashed the hopes of reformers, thrown discredit on democracy, and led some thinkers to advocate reaction and a revival of aristocracy or despotism, or, in absolute despair of man as we know him, to place their hopes only in the breeding of a race of supermen. In spite of his experience of the weakness and irrationality of men, and of the analyses by which he destroys the illusions of the ordinary democrat, Mr. Wallas is not a reactionist, nor does he despair of society, but believes that by freeing our minds from the rule of abstractions and getting at the concrete facts we may lay the foundations of a quantitative science of politics.

"The foundation of the terrestrial sciences," he says, "came from two discoveries, first, that it was possible to abstract single quantities, such as position and movement, in all things however unlike, from the other qualities of those things and to compare them exactly; and, secondly, that it was possible artificially to create actual uniformities for the purpose of comparison, to make, that is to say, out of unlike things, things so like that valid inferences could be drawn as to their behaviour under like circumstances." And Mr. Wallas asks if the student of politics has these powers over his material? Plainly he has not the second, but as he obviously has the first a science of politics is possible. If, then, we are to have such a science, we must begin by careful observation and collection of facts, and "adopt the method of the biologist who tries to discover how many common qualities can be observed and measured in a group of related beings rather than that of the physicist." The student must bear in mind "that every individual instance with which he deals is different from every other, that any effect is a function of many variable causes, and therefore that no estimate of the result of any act can be accurate unless all the conditions and their relative importance are taken into account." It is doubtless desirable to reduce politics to a quantitative science, but one has only to reflect on the sentence last quoted to realise the magnitude and difficulty of the task, and in the very next chapter Mr. Wallas, agreeing with Aristotle that politics are to be studied "for the sake of action rather than of knowledge," strives to meet the objection that "growing knowledge brings us only a sense of helplessness."

There is also, as Mr. Wallas clearly sees, the danger that the politician if trained in the new science may easily come to separate himself in thought so entirely from the electorate to which he is appealing as a candidate, or from the public he is supposed to represent, that he may lose his grip on

principle, and all sense of the common good, and simply become an adept in the arts of political advertisement and political jugglery, and thus politics may degenerate into the professional game so cleverly played by caucuses and bosses in America. The knowledge that reason plays but a small part in political life is already leading to an irrationalism in politics which seems largely to dominate some of the leaders of the Women's Suffrage, Temperance, and Tariff Reform movements, and threatens to prevent concerted action between different groups of reformers, and thus to favour political stagnation or reaction. To prevent these untoward results, Mr. Wallas trusts to "the deliberate adoption and inculcation of new moral and intellectual conceptions, new ideal entities to which our desires and affections may attach themselves," and argues that we must "extend to politics the scientific conception of intellectual conduct." He appeals to the inspiring conception in Plato's "Republic" of the supreme purpose of the state realising itself "in men's hearts by a harmony which strengthens the motive force of passion, because the separate passions no longer war among themselves, but are concentrated on an end discovered by the intellect."

To propagate this grand ideal and make it effective Mr. Wallas relies, first on a scientific education, and then on some great fusion of science, religious emotion, and philosophy, the suggestion of which is offered us by the Bushido training of Japan. But is such a fusion possible as long as we are dominated by the abstract conception of men as really separate individuals which seems to content Mr. Wallas? Is it not because Japan is a more highly developed social organism than any of the states of the West, that the emotions he refers to have inspired her people and her soldiers? For if society be really an organism and not merely an organisation of individuals only externally related, then the innermost nature of each may be formed and affected by the whole, and emotions of a social origin, directed to the preservation of the whole, may reinforce the reason of each, and check or even overcome those anti-social impulses generated by the struggles of individuals in prehistoric or prehuman stages of evolution.

May it not be true even now that the evils arising from the illusions of meer intellectualism, from the irrational clash of interests, and from the cynical manipulation of human weakness and folly by professional politicians, are to some degree counteracted, if not by the common sense, at least by the common feeling, of the people, i.e., by their social instincts, which subconsciously lead them to revolt against men and measures too grossly subversive of the common good!

Want of space prevents any consideration of the important questions raised in the concluding chapters. Representative government, proportional representation, the important part played by permanent officials in government, and the great questions of Nationality and Humanity are all treated in an illuminating and suggestive way.

MAURICE ADAMS.

* Constable. 6s.

BOUSSET'S CONFESSION OF FAITH.*

This little book adds another to the Confessions which stood out notably in last year's literary record. Prof. Bousset is as passionately in earnest as Mr. H. G. Wells; he is as convinced as Mr. Chesterton that religion is a matter of experience; he has a much stronger historic sense than Mr. Lowes Dickinson. The student perceives with delight that the severest labours of scholarship have not overborne the simplicity and freshness of religious devotion; the wide range of the author's investigations (displayed so well in the preceding volume, entitled "What is Religion?") only enables him to fix with the greater precision the essential genius of Christianity.

The theology of this book, like that of the writer's "Jesus" (so admirably translated by Mrs. Trevelyan), is purely Unitarian. In its repeated insistence on personality, its vigorous affirmations of human freedom, its profound sense of the constant presence of God as a Spirit enfolding and sustaining us, its fearlessness in facing dark and difficult facts, it reminds me most of the dauntless theism of our late friend and teacher, R. A. Armstrong. In seven chapters, Prof. Bousset unveils the secrets of his Christian faith. In the first he portrays different attitudes to life, as men seek in various ways some kind of answers to its riddles, and then bravely delivers the answer of faith in two searching presentations of God and the soul. The book is not a philosophical argument, it is an interpretation of experience. In our own language it perhaps most resembles Francis W. Newman's profound and penetrating essay on "The Soul." But sixty years of research in science, history, and philosophy have altered the perspectives and widened the range of our knowledge of religious phenomena. That is one note of the book—its constant perception that mighty faiths which have sustained the lives of hundreds of millions are grouped around Christianity, and can no longer be ignored as factors in the world's spiritual development. Another and deeper note is sounded as the author reaches "the summit," and expounds the mystery of "Redemption and the Forgiveness of Sins." No English Unitarian (except perhaps Dr. Drummond) could have written this. The reader need not fear that he will be entangled in Pauline polemics. Nor is he called upon to join in unreal confessions. But he is "brought face to face with the absolutely irrational fact of sin and evil. For, however much the reflective understanding might force us to acknowledge that because everything is to be traced back to God, therefore what we call sin is somehow conditioned by Him, yet our conscience will always make us responsible for our sin." It is in the doctrine of forgiveness as taught and practised by Jesus that Prof. Bousset finds the most distinctive feature

of Christianity. The stoic who might have repeated the first half of the Lord's Prayer would have closed his lips over the second. The Indian religions cried, "Get rid of individuality"; Christianity urged, "Get rid of sin, and press on towards higher life."

If, finally, the reader asks how he may win the faith delineated with so much force and beauty, he will be told that there is no theoretical answer; it is realised in experience. After the manner of all high teachers, Prof. Bousset can only regard the religious life as something given from above—"as a higher power which forces itself upon us, as a revelation which streams in upon us." The intellectual grounds of belief are throughout kept in the background if they are not positively disparaged. This is not unnatural in the reaction of a devout mind trained in the Lutheran tradition against the chaos of conflicting philosophies. The author is content to hold his faith in the spiritual communion created by Jesus. Enter that fellowship—such is his last word—and the Almighty will quicken thy soul too.

The translator has not had an easy task, for the religious idiom of German piety is not identical with ours, and there is a subtle sense of difference of atmosphere. We have not the original at hand for comparison; but Mr. Low has certainly succeeded in putting the English reader into contact with a lofty and kindling personality. J. E. C.

SOME RUSSIAN NOVELISTS.

I.

THE limiting adjective is necessary, for in these articles it is intended to treat only of such Russian novels as have been recently translated into English, and are readily obtainable. The older Russian novelists would seem to have had their day, and to have ceased to figure in the publishers' lists. Some of them, as Dostoevski, Korolenko, and Potapenko, have disappeared entirely, and, although a new edition of Turgeniev has been recently issued by Mr. Heinemann, his writings are rarely spoken of. Even the popularity of Tolstoy is due to-day to his polemical tractates, rather than to his works of fiction, and it is probably the case that his short stories will remain to us when his longer novels are forgotten. Of the many editions of these shorter tales, by far the most desirable is the dainty pocket edition which has recently appeared in "The World's Classics" (Frowde, 1s. net). The translation is the familiar one by L. and A. Maude, and it is adorned by a very characteristic portrait. In its new form, on thin paper, and in an elegant binding, it makes a very beautiful little book.

But Tolstoy as a novelist is passed, and a new generation has arisen, with different subjects and different aims. It is a very miscellaneous company, and the effect of the late war appears to have been to throw it into a state of chaos out of which almost anything save real literature may emerge. In the meantime the short story seems to have almost driven longer works of fiction from the field. From it no very deep analysis of motive or of character may be looked for; its value rests rather

upon the truth of such snap-shot sketches as it may give us of the Russian people and their ways.

The importance of a study of the novel writers for obtaining a true conception of Russian life and manners, and for the understanding of the Russian character, is even yet but little understood. This is due mainly to two causes, the first of these being the overpowering influence of Turgeniev and Tolstoy upon English thought—both of which writers present only a one-sided and much distorted view; and the second being the singular lack of material upon which to base a judgment. Out of more than seventy novelists of sufficient importance to find a place in Professor Brückner's "Literary History of Russia," not more than twenty have been translated, even in part, into English; and of these translations less than a half have been published in this country. America has done much more work in this direction than ourselves, and, indeed, many of the translations we know and read are presented in editions which were first published in the United States. This is all the more remarkable inasmuch as the first translations of Russian poetry to be issued in English were made by Sir John Bowring, and in view of the fact that our country has always shown an absorbing interest in that land of mystery and pain. It is the object of these articles to introduce the reader to some recent English translations of works by certain authors who are of considerable importance, and are nevertheless but very little known. Only such editions will be referred to as are published and are still obtainable in this country.

Exception must, however, be made in favour of one book, without which the student of Russian literature must find himself greatly at fault. Of Professor Wiener's "Anthology of Russian Literature" (Putnam, 2 vols., 25s. net), it is impossible to speak too highly. The first volume deals with the writers from the tenth to the eighteenth centuries, the second with the nineteenth century alone. In this second volume there are short accounts of, and extracts from Russian novelists (in addition to other writers) of the first and second ranks, of whose writings no other translation has yet appeared in English, who are, nevertheless, in the opinion of their own countrymen, of far greater importance than many of those whose works are known to us. From this book alone, so long are the extracts presented, and so admirable the style of the translation, a very good idea of the relative value of the several writers may be obtained. Without it, one who is ignorant of the Russian language can form but a very meagre conception of the wealth of fiction which the last half century has produced. With it and Professor Brückner's history to guide him, the way is made comparatively easy. Moreover, it contains, along with a brief account of each writer illustrated, a very full bibliography of both English and American editions of their works. In arrangement, form, and general appearance, it is a thoroughly satisfactory book. It is a pleasure to handle, and a constant source of delight and instruction to read.

F. T.

* "The Faith of a Modern Protestant," By Wilhelm Bousset, Professor in the University of Göttingen. Author of "What is Religion." Translated by F. B. Low. (T. Fisher Unwin, 2s. 6d. net.) The original from which this translation is made is entitled "Unser Gottesglaube," and was issued last year in the series of the "Religionsgeschichtliche Volksbücher," edited by Dr. F. M. Schiele, of Tübingen.

CLIMATE AND CHARACTER.

BUCKLE has long familiarised us with the idea of the dependence of a people upon the material circumstances of their environment, such as the nature of the soil, the food, the climate, and geographical conditions. We may be ready to acknowledge the validity of this principle without going to the lengths Buckle would lead us. That the influence is not so absolute as he would have us believe is easily shown by the diversity of habit and thought of members of various races dwelling long under the same conditions. It is obvious, however, that a people change under a change of social condition or environment. History also testifies to the surprising fact that a change for the better in condition is not always followed by a change for the better in temperament. Witness the Puritan escaping from Europe to America in love of liberty becoming bigoted and oppressive unto those who differed from his theology. Mr. Wilfred Harris has told you how reactionary the Colonials are in theology. They manifest the phenomena of reversion rather than progress. A greater freedom has resulted in a greater devotion to the old ideas, a devotion unmodified by an enlightened opinion of scholarly critics. Thus Holland pioneers the higher criticism, and South African Dutch recede three centuries backward. At home you have the growing influence of the new theology, while the missionary preachers in Ceylon still thunder the old threats and deliver the old dogmas.

While in South Africa, I was amazed at the backwardness of ecclesiastical thought. In the Transvaal theology had actually suffered a retrogression. Hollanders are hardly able to recognise in the Boer a brother of the same race. In his native haunts, the Boer dwelt upon a quagmire belted with a dyke against the encroaching sea, where his fear of being swamped by every rising tide made for vigilance and alertness. He came to a country whose need is for dykes to shut the water in, where no amount of vigilance will make a rent in the heavens; where, instead of the ceaseless murmur of the sea, a vast silence broods upon the veld. The qualities such conditions favour are patience and lethargy. The change converted the Boer into a silent, reposeful creature, awed by the vastness of the veld; he became careless of his person, forgot the art of washing, and, as cleanliness is next to Godliness, made up for piety by a severe piousness, made up for religion by excessive religiosity. The lively fish became a sand eel.

In the tropics we are under a double and contradictory influence. We are subjected to an excessive heat which converts backbone into cartilage and never allows purpose to congeal into vigorous action. To the pale-face, severe study and concentration are very difficult. One is indeed not wholly permitted to lose alertness; the multitudinous beasts and insects see to that. Life is in many ways a series of electric shocks. But very largely it is not an erect, arm-swinging, body-heaving existence that is encouraged but a recumbent attitude. And life alters its perspective as you regard it from the recumbent rather than the erect position.

Old European residents warn me that my brain will gradually become less firm, less capable of vigorous thinking, less agile;

that it is the inevitable result of the climate. It may be of interest to some of your readers to watch the steps by which this softening of the brain may lead to drivelling idiocy in my casual letters.

On the other hand, one's energy is here challenged every day. The magnitude of oriental inertia calls out one's utmost powers of resistance, and one cannot work at all in the East without being hourly buoyed by a fine frenzy of Titanic energy, roused by a resentful desire to overcome the innate lethargy, the sloth, the colossal flabbiness, the pachydermatous stodginess of the native population.

Descended from a splendid ancestry, inheritors of traditions of unparalleled brilliance, the peoples of the East are now just awakening from their moral sleep, and only too well aware of their decadence. The lack of the strenuous life, the want of moral backbone, the evasiveness, the weakness, the bad taste, the dearth of true culture, the offensive habits, the uncleanness, the flabby, indulgent, good-nature that creates more mischief than good—all these things daily impinge upon our European sensitiveness and irritate and sadden us.

Happily for me, I am allowed an outburst every week in the columns of a liberal Buddhist paper, which affords me great relief. But many of us have to learn the bitter lesson that it is not frenzy but infinite patience that is essential in dealing with the East. Kipling has delivered a very necessary warning in his own arresting way:—

"Now, it is not good for the Christian's health to hustle the Aryan brown, For the Christian riles, and the Aryan smiles, and he weareth the Christian down;

And the end of the fight is a tombstone white, with the name of the late deceased,

And the epitaph drear: 'A fool lies here who tried to hustle the East.'"

It is useless to try and hustle the East. The East has its own way of doing things, and unless its friends adapt themselves somewhat to the way of the Aryan brown, they cannot help the Aryan brown in his work of self-redemption upon which he is already fairly launched. It is our advantage in this work to remember the influence of climate. The Sinhalese have for more than two thousand years been subjected to a trying and enervating climate. Yet within the small compass of the island of Ceylon there are varieties of character, as, for example, between the hill-tribes and the low-lying Sinhalese, while the differences belonging to the five or six races inhabiting the island are greater still.

Students of ethnology are wont to set forth the different paths of evolution worn by the two divisions of the original Aryan race; the division that turned southwards to India, and settled in the valley of the Ganges, and the division that moved westwards and had to battle with terrible difficulties and overcome obstacles, and face a more rigorous climate. One has given the world the meditative Hindu Yogi, the other the energetic and aggressive Britisher. Such the difference of character made by a difference of climatic conditions. And now, in spite of the assurance of Kipling that "East is East and West is

West and never the twain can meet," these brethren so long sundered have met again and are given an opportunity of mutual tuition in the things they have learnt through separation.

"But there is neither East nor West,
Border, nor breed, nor birth,
When two strong men stand face to face.
Though they come from the ends of the earth!"

From the ends of the earth, the minds of Aryan brown and Aryan white have come into encounter, and though diversity of circumstance has made them unlike, there are deep underlying principles in common; there is the Aryan substratum, unchanged by changing clime, which marks them off alike from Arab and Semite and Mongol; and when the Aryan white in South Africa or Australia closes the door in the face of his duskier brother, he merely shows he has forgotten the watchword of his tribe and confounded the accident of clime with the antagonism of race. Yet why talk of even Aryan identity? Is there not a deeper fellowship still, and do not contrasts of race merge in the sentiment of a brotherhood which is wide as the human world?

J. TYSSUL DAVIS.

Colombo, Ceylon.

A SUNDAY IN SOUTH CALIFORNIA.

I HAVE just returned to Long Beach (24 miles south of Los Angeles) after spending a delightful week-end at Riverside, the home of the orange tree.

The journey of two hours from Los Angeles took us through glorious country. It was difficult to realise that it was indeed mid-winter and within three weeks of Christmas.

On either side of the railway orange groves stretched for miles in every direction. The trees are laden with golden fruit, which, contrasting with the rich dark green leaves, makes a picture of rare beauty. The trees are symmetrical in shape, but various in size, those of different years being planted together. The only break in these endless groves was caused here and there by an avenue of pepper trees, now full of the red berries which hang in clusters among the delicate and graceful leaves that somewhat resemble our red currant. Many pretty bungalows were passed, rose-covered and surrounded by palms and other sub-tropical plants and flowers, with perhaps a low hedge composed of scarlet geraniums and arum lilies, which divided the garden from the road; but for at least an hour and a half, as the train moved rapidly along, the groves of orange trees continued until we reached Riverside, one of the most beautiful spots in California. "Of course you must go to the 'Glenwood,'" said my host, "it has a world-wide reputation." So, being on pleasure bent, and hungering for everything of interest, to the Glenwood I went. The hotel is built in mission style, and aims at being a luxurious and comfortable home. It stands in a garden, such as only California can produce, sitting in which it was difficult to realise that it was not midsummer. The "missions" in California were established by the Franciscans in the early part of the eighteenth century, and were to the

Indians. Now they are secularised, and mostly in ruins; but the architecture is copied in churches of all denominations, and often in hotels and other buildings. This is the case at the "Glenwood," Riverside. Even the electric light is hidden in ground-glass bells, hung from the ceiling by wrought-iron chains. The rooms are plainly but comfortably furnished with what is called "mission" furniture, and everywhere are objects of Indian art, pottery, hand-wrought copper and brass vases, and wonderful baskets such as only the Indian tribes can make. Afternoon tea was served in the "Adobe" house, a Mexican building in the grounds, which was artistically furnished with beautiful Indian hand-made rugs, and the walls hung with pictures of the various "mission" scenes in California. I took a stroll along the road after tea, and within a hundred yards I found three churches—the Universalist church, the Congregational church, and the Episcopal church. The first attracted my attention, and I stopped to read the blackboard at the door. The words ran thus—"This church stands for the Fatherhood of God, Whose love for every child will never cease; the Brotherhood of Man, which demands for all, justice and kindness; the imperishable goodness in every human soul—the inspiring leadership of Jesus, the ideal man; the attainment of character, as the goal of man's endeavour; the religion that is right living here and now; the progress of mankind upward and forever."

"To-morrow I will attend service there," I said to myself, and at 10.45 on Sunday morning I found my way down the aisle of this small but attractive little church. The whole of the centre, facing the platform, was already filled by military men, the pews being draped with the American flag, as was also the front of the platform. On the table was a beautiful device in masses of scarlet geranium and leaves; and as soon as the minister arrived I noticed that he had a button-hole of the same flowers; an anthem, three hymns, and an extempore prayer, followed by a vigorous and thoughtful sermon and another hymn, composed a bright and reverent service. I observed at one side of the platform a plaster bust of Dr. James Martineau. The minister, the Rev. W. Benton, told me that it was presented to the church by an English lady named Miss Leach, a member of the church who has been in Riverside 25 years, and is now over 80 years old. He added, "She would like to have a talk with you." I found that, to all intents and purposes, "Universalist" is the same as Unitarian; but the former claims to have been the first in America to break away from the orthodox sects, as a protest against the doctrine of eternal punishment. To my question, "What is the attitude of the other churches towards you?" the minister replied, "Next week I am having a meeting here, to which the Episcopal clergyman and the Congregational, the Methodist, and Presbyterian ministers are all coming. The Congregational minister has preached in my pulpit, and I have preached for the Presbyterians." This is Christian courtesy which we should hardly find in the old country. It is evident that in the States churches of diverse names

draw nearer to each other by standing shoulder to shoulder in a common cause, for the uplifting of mankind. However widely they differ, there is a deep recognition regarding the fundamentals of faith. These are beautifully and briefly stated by Professor Newton Clarke, of Colgate University:—

- (1) The Fatherhood of God,
- (2) The Saviourhood of Christ,
- (3) The Friendliness of the Holy Spirit,
- (4) The Supremacy of Love.

An announcement was made in the hotel that a service of song would take place in the "parlors" at 8 o'clock. At the time named some 50 or 60 people gathered together and joined heartily in the hymns, which were announced by the proprietor. The singing was led by a good harp, piano, and violin, and interspersed with two soprano solos by a lady who was staying at the hotel. This pleasant little service concluded with the singing of the American National Anthem, and "God Save the King," the latter in compliment to one man and myself, the only English visitors there! Riverside is a paradise of beauty. The mountains lie to the east, and protect the orange groves, which stretch far away to the very foot of the range of snowy heights. And so you have before you an illustration of the paradox, "From orange grove to snow mountain," a representation of which, truthfully depicted, can be bought on a post card for one cent, but which to our unaccustomed eye appears an exaggeration. Whichever way I turned there was a wealth of the most lovely vegetation, pepper, eucalyptus, palm trees, flowers, brilliant in colour, and sweet in scent, blooming in the wildest profusion. Fruit of every kind in rich abundance, and a climate perhaps the most perfect in the world; the country was flooded with sunshine, the sky an intense blue. What can one desire more? And yet my heart turns to England, where I know I shall find rain and fog, snow and cloudy skies, and in the big city darkness and dirt. My experience, however, is that any one who has once settled in Southern California hardly ever returns to the old country. The marvellous enterprise, the unconventional life, the splendid possibilities of a country so greatly favoured by climate, soil, and boundless acreage, still untilled, is enough to attract the young and even the middle-aged; and my firm conviction is, that any man or woman with perseverance, energy, and common-sense can make a comfortable living here in much more congenial surroundings than in England. The mistake is for those to come who are unwilling to adapt themselves to the people and to the country. Top hats and frock coats will not be tolerated, still less will an overbearing and domineering manner. But the Californians are, as a rule, polite and courteous, and very kind-hearted, to all who are willing to offer and take the right hand of fellowship.

M. W. BYLES.

Long Beach, Cal., Dec. 14, 1908.

INWARD towards God we must go continually for spiritual force—outward towards humanity to exercise it.—George Brown.

OBITUARY.

MRS. LUCAS.

MRS. LUCAS, widow of the late George Lucas, of Darlington, passed away at her residence, Fieldhead, on January 18, in her eighty-eighth year. For nearly seventeen years she survived her husband, who was well-known in the North as a man of sterling character and influence in the railway world, and as an ardent social and religious worker. Brought up among the Methodists, he had been for forty years in the Unitarian connection, and rendered eminent service as a lay-preacher. He was practically the founder of the Darlington congregation. His wife was in closest sympathy with his work and his high ideals, and during her widowhood she has been happy in the devoted care of her two daughters, who have inherited so much of their father's spirit, and have themselves done so much for the cause of liberal religion and social reform. Their many friends throughout the country will think of them with sincerest sympathy in their sorrow.

THE LATE MRS. WOOLCOTT BROWNE

At Little Portland-street Chapel last Sunday the Rev. J. Page Hopps, preaching on "Growing old," took for his text a revised version of the beautiful verses, Ps. xcii. 13, 14: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age. They shall be full of sap, and green." These verses he read in connection with verse 12, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon"; and with the first Psalm, as setting forth the thought that a life rooted in righteousness is rooted in God, and that, for the spiritual self, such a life draws nutriment from God. Righteousness tends to expansion, sympathy, and spiritual vitality, while unrighteousness as surely tends to narrowing and the contractions of selfishness; hence, in old age, the righteous naturally bring forth the fruits of wisdom, sympathy, and aspiration, and are "full of sap, and green." As an illustration of this, he cited the case of one who had long been intimately in sympathy with that congregation: Mrs. Woolcott Browne, of whom a memorial notice appeared in last week's INQUIRER. "A life-long pioneer," said Mr. Hopps, "who spent her life for God, and, at the age of 86, changed His service here for His service yonder, where no account is kept of years. During a fairly long life I have known only five women of such superb spiritual and ethical vitality in old age. I never conversed with her without being compelled to play the part of a soothing conservative; so intense was her ardour. She seemed to always preside over a great tribunal, and every day was a judgment day. There was not an injustice she did not loathe; not a sordidness she did not reprove; not a cruelty she did not resent; and the secret of it was that which is my argument to-day—that she was 'planted in the house of the Lord,' and that her roots were in righteousness. In truth this word 'righteousness' is precisely the word which describes the secret of all her immense interest in life, her astonishing

spiritual vitality, and her splendid ardour, which even in these last years the feeble body could not restrain; a simply unique illustration of this saying: 'Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age. They shall be full of sap, and green.' "

THE CHILDREN'S COLUMN.

I HAVE a flower vase of which I am very fond, partly because of the person who gave it me, and partly because of its pretty colour and shape. It is made of dull green glass with a glow of different colours—pink, yellow, and blue—over it, like shot silk; iridescent we call it. But one curious thing about the vase is that whatever colour of flower is put in it that colour shows most on the green glass. If the flowers are pink, then you see quite a pink glow and less yellow and blue; if there are yellow flowers in it, then you see mostly yellow; and once I put some lilac into it, and such a lovely lilac showed itself amongst the other colours.

One day (there were pink sweet peas in it that day) the thought came to me that a change something like this takes place in us human beings, though it is not our colour that changes. When we feel happy and glad the feeling shows itself in our faces—we look cheerful, and it is a pleasure to other people to look at us, and when we feel cross and sulky our faces quite change, such an ugly look comes into them, and no one is glad to see us then. Many times during the day our faces change; we look sorry, or surprised, or mischievous, whatever we feel shows itself in our faces; little lines are formed or a bright look comes into our eyes, and it is this we call expression. And as we grow older the feelings that we have the oftenest and the expression they bring into our faces stay there. You will sometimes hear people say of someone, "What a beautiful face!" Perhaps you see nothing but wrinkles, not at all beautiful, you think, and you wonder what those grown-ups will say next. But each line tells of some good feeling or kind thought, expressed, or perhaps of some temptation mastered after more than one struggle, and so because the face shows us a beautiful nature we call it beautiful. In the same way there are some very ugly faces in the world where bad feelings have been allowed to show themselves and the good feelings have been driven away.

The flower vase can only stand still and change colour according to the flowers it holds; but we can do more than show our feelings in our face, we can show them in our actions too. The children who feel kind and loving will do all sorts of kind, loving things. The boy or girl who feels no fear will, when in danger or when beset by a sudden temptation, acts in a brave, fearless way.

Then, too, the vase must take whatever flowers are put into it. It cannot choose and say, "Not yellow, thank you, I will have pink tulips," but amongst the gifts God has given us is first to know which are the good feelings and which are the bad;

and, secondly, to be able to fight against the evil ones. And this is a fight we all have to wage, children and grown-ups too; but the harder we fight against bad feelings the more ready will the good feelings be to come into our hearts and show themselves in our faces and our actions.

Many hundreds of years ago there was born near Dundalk a baby girl to whom was given the name of Brigid. Her mother was a slave and Brigid was also a slave. When quite a little girl she had to work very hard cooking and doing housework, and weaving for her master, but her chief work was minding the sheep and pigs and cows as they wandered about the hillsides near her home. Brigid was a sweet, pretty little girl; but besides that she was so kind and helpful to all that every one loved her, and even her master treated her kindly and had her taught reading and writing. It was nearly a hundred years since St. Patrick had first preached Christianity in Ireland, and Brigid was herself a Christian, and could not be happy till she had told her master about Christ and made him a Christian too. Her master was so grateful that he offered to set her free and give her all the cows she used to milk. Brigid was very tempted by this as she thought of all the good she could do to the poor, whom she often tried to help; but her mother was still a slave, so her answer was, "Keep the cows and set my mother free." In the end her master gave her the cows and her mother's freedom as well.

As Brigid grew to be a young woman, her kind thoughts for others and her loving heart shone in her face, and every day she grew more and more beautiful, and at last a rich and handsome young prince wished to marry her. I expect you will think that is quite the right ending to the story, but Brigid thought otherwise. There were still a great many people in Ireland who had never heard of Christ and his teachings, and who were leading bad lives, and Brigid found that the Irishwomen knew even less about Christianity than the Irishmen, and she thought the only way for them to learn was for a woman to give up her whole life to teaching them. So to save herself from marrying the prince she prayed that she might become ugly, and she had an illness which quite spoilt her beauty. In consequence the marriage was given up, for the prince only cared for her outward prettiness and not for her real self. But her beautiful spirit was not spoiled and showed itself in her words and actions, and as she went up and down the country, spreading the good tidings of the Kingdom of God, and helping all who were in trouble, the people who flocked to hear her and saw her face lit up by love for them, thought an angel must be speaking to them.

At last Brigid settled down in Leinster, and founded a college near a big oak, where there had often been cruel sacrifices in the days of the Druids, and to this day the place is called Kil-Dare, "The Church of the Oak." And here Brigid lived and preached and trained women, and men too (though it was really for women she started her college), who in their turn went about preaching and doing good amongst the poor heathen Irish. And when she died she was called St. Brigid,

and is still gratefully remembered for her beautiful and helpful life.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-soul honesty printed there.

Beautiful eyes are those that show,
Like crystal-panes, where heart-fires
glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like song of birds,
Yet whose speech with truth accords.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment, the long day
through.

JANET B. SMITH.

CORRESPONDENCE.

CONVALESCENT HOMES.

SIR,—Will you kindly allow me to say that the Convalescent Homes of the Manchester District Sunday School Association have now been re-opened after the Christmas vacation? Application for admission to the Red Cross Home, South Shore, Blackpool, should be made to Mr. F. J. Shirley, 28, Tootal-road, Weaste, Manchester, and for admission to the Barleycrofts Home, Great Hucklow, Buxton, to me at 68, Richmond-grove, Manchester. Applications for the use of the Holiday Home should also be sent to me at the above address.

CHARLES PEACH.

WINIFRED HOUSE AND THE LATE MISS MARIAN PRITCHARD.

SIR,—The Committee of Winifred House are very desirous of permanently connecting the name of the late Miss Marian Pritchard with the Home for little Invalid Children, of which she was the principal founder, and to which from the beginning she gave such loving and devoted service. The Home will now suffer not only from the cessation of her personal work and sympathy, but also from the loss of her unstinted bounty.

The committee think that no memorial could so worthily perpetuate her tender regard for these helpless children as the endowment of a cot at Winifred House, for which the sum of £1,000 will be required.

They are emboldened to make a general appeal, feeling sure that there are many connected with our churches and Sunday-schools other than present subscribers to Winifred House, who would be glad to associate themselves in such an acknowledgment of the valuable work which Miss Pritchard has carried on amongst us for so long.

Contributions may be sent to the Hon. Secretary, Miss Effie C. Turner, The Grange, Church-street, Stoke Newington, N., or to Mrs. Wooding, 21, Douglas-road, Canonbury, London, N. The committee will be very grateful if you will allow your paper to be the medium of their communication with Miss Pritchard's many friends.

EVELYN WOODING,

EFFIE C. TURNER, Hon. Sec.

(Signed on behalf of Winifred House Committee.)

January 19, 1909.

The Inquirer.

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LONDON, JANUARY 23, 1909.

THE COLLEGE APPEAL.

WE published last week the appeal which has been issued on behalf of Manchester College, Oxford, and once more commend it very earnestly to the attention of our readers. There follows here a report of the meetings held last week in Liverpool, in the interest of the College, when the appeal received eloquent support from the personal presence and the addresses of Dr. CARPENTER, the Principal, Professor JACKS, and Mr. GROSVENOR TALBOT, the Treasurer. In another column will be found advertised the first promises made in response to the appeal. It will be seen that of the £3,000 required to clear the accumulated debt, close upon £800 is already promised, while towards the additional £600 of annual income over £50 is secured. It is a capital beginning, but it will need the most strenuous efforts to complete the two amounts, for which the willing service of all friends of the College may be confidently asked. The clearing of the debt will be more easily achieved than the building up of the permanent income, and the Liverpool meeting made it clear, how much further scope there is for noble gifts, to perfect the equipment of the College, and to strengthen the links which unite it with the religious life of our churches. And if it is realised, as it ought to be, how essential to the welfare of our churches is the vigorous life of Manchester College, we cannot doubt that the response in annual subscriptions will ultimately prove sufficient amply to sustain the work. The cause of Churches and College is one—the cause of unfettered freedom in religion, of faith in the power of truth as of God and the revealing of His Spirit—and the College at Oxford represents in this country its noblest and most potent embodiment. Both the appeal and the addresses at Liverpool tell of the progress made by the College, as witness to that great principle and inspirer of the religious life which is its fruit. If any doubt whether it is deserving of whole-hearted support, let them go through the list of old students, and see what they have done and are doing for the Churches.

APPEAL ON BEHALF OF MANCHESTER COLLEGE, OXFORD. THE LIVERPOOL MEETINGS.

THE appeal on behalf of Manchester College was strongly enforced by the meeting held in Liverpool on Friday evening, January 15, in the Ullet-road Church hall, and at a meeting of the Eighty-eight Club on the previous evening.

The meeting at Ullet-road was largely attended, and was thoroughly representative of the Liverpool district.

Mr. PHILIP H. HOLT took the chair, supported on the platform by Dr. Carpenter, Professor Jacks, Mr. Grosvenor Talbot, the treasurer, and the Rev. J. Collins Odgers. To his great regret the Rev. H. Enfield Dowson was unable to be present. Sir William Bowring was also kept away by ill health, but Lady Bowring was there, and Mrs. George Holt, Mrs. Alfred Booth, Miss Rathbone, Mr. Alfred Holt, Mr. Richard D. Holt, M.P., Mr. Sydney Jones, and many others.

The CHAIRMAN, in welcoming the representatives of the College, spoke of the responsibility which acceptance of the idea of progress in religious thought laid upon them. It demanded of their teachers a much more serious equipment, which meant more expense. Having taken the College to Oxford, to stand for that idea of progress, they were bound to go on.

Dr. CARPENTER said it was a special privilege to speak for the College in Liverpool, where James Martineau, Charles Beard and R. A. Armstrong had ministered, who were its students, and also Mr. Thom, who, though not a student of the College, had been long and intimately connected with its administration, and whose addresses, as a Visitor, he remembered, when he was a student, with special thankfulness. The work of any progressive institution was bound to involve enlarged expense, and this could not be met by a diminishing subscription list. The College deficit was not due simply to the death of old subscribers, but partly to the increase of their work, which was now on a larger scale than formerly in London. The increased number of students involved a greater expenditure. Last year £900 went in bursaries and grants to students. That was a charge which, in his view, ought not to fall on the College, and he hoped that in time the churches would realise that they ought to have a separate fund for the maintenance of students training for their ministry. The College would still offer open studentships, and as one happy way of providing for students training for the ministry of our churches he suggested the foundation of scholarships—a Rathbone, a Holt, a Jones scholarship—to commemorate those names, which were so warmly cherished in their midst.

The changes in the trend of theological education necessarily involved considerable expansion in the range of college teaching. He recalled an anecdote of Dr. Martineau, of whom a venerable elder once asked why one man could not teach all that one man could learn. That was not the principle on which they founded a great university. In medicine, science, art, they took care to have as teachers men specially trained in each branch. It might be possible for them, by and by, in view of the general

broadening of religious thought, to organise some branches of their College teaching in co-operation with those of other religious connections, and so economise their staff; but in other branches there would be a demand for more adequate teaching.

Great social problems demanded more and more attention. The provision made on that side by the College, in the Dunkin lectureship, was something quite novel in Oxford, and the lectures were largely attended by university students. He pleaded for some sociological fellowships to enable students with a distinct bent towards practical work and definite forms of social service to go to one or other of our Domestic Missions, where they might combine university study and practical work, and so have one or two years' further training for ministerial service. The steadfast adherence of the College to its principle of unfettered teaching and learning had gained for them much valued support in Oxford, and they had been honoured by having Max Müller and the late Master of Balliol in the office of Visitor to the College. The maintenance of that principle was a distinct part of their work at Oxford, side by side with the definite preparation of students for the ministry. How far progress had been made in the acceptance of that principle was shown last September at the Congress of the History of Religions, which included a section on Christianity, over which Canon Sanday presided, when many papers from the purely historical point of view were read. Ten years ago such a meeting would not have been possible. And for next September they were organising a Summer School of Theology, in which representatives of various denominations would take part, and for which the Hall of Balliol College had been placed at their disposal. Leading teachers in the University, such as Canon Driver, Dr. Charles and Dr. Rashdall were associated with the teachers of their own College in that enterprise, and they had provisional promises from such Continental scholars as Count Goblet d'Alviella and Professors Wendt and von Dobschütz to take part. That was a welcome sign of how the principles on which Manchester College was based were capable of expansion on a large scale. The scheme was first suggested by the repeated declarations of students at the University Extension Sessions, who thronged their lecture rooms and crowded the chapel, and expressed the warmest appreciation of the College teaching. The audiences on those occasions were gathered not only from all parts of the country, but from the countries of Europe, the United States, and the Colonies, and he held that on that ground alone it was worth while for those who desired the promotion of free teaching and free learning in theology to support a college at Oxford which stood for that broad and noble principle.

The foreign students who came to the College took home with them new methods of work, and Dr. Carpenter mentioned two striking instances of how one of their Indian students had inaugurated mission work among the neglected classes in Bombay, and one of the students from Japan was devoted to a most important work, and received a Government appoint-

ment, in the interest of the better care and training of the Blind. A further office the College performed in offering a welcome to those who went up to Oxford from their own homes, both in the chapel, and in the Martineau Club; while it furnished a meeting-place for the summer schools both of Sunday-school teachers and of the Union for Social Service, which were of the greatest value.

They had sought in the College no sectarian triumphs, and no denominational glorification. That, he thought, was one reason why they were trusted. They had simply offered in Oxford, to the best of their ability, a place for unfettered teaching and learning. They had in Liverpool had ample opportunity of testing the men whom during the last century and in the present generation the College had produced. Their principles must in the future be those of all religious teaching. The protest against traditionalism in theology was rising on all sides, and it was quite possible that in the coming time it would divide the great churches of this country into two opposing camps, that which held to traditional authority, and that which served beneath the banner of freedom, reason, and love. They were ranged in the latter camp, and, though at present small and insignificant in number, every year strengthened the force of the principles on which they were founded. He appealed to them in that city, where the principles of the College had received such strenuous and sympathetic support. He was profoundly impressed with the belief that freedom was the essential condition of all progressive developments of theological truth.

The Rev. L. P. JACKS added his testimony to the remarkable growth of the Liberal principle in Oxford. That change, he held, was largely due to the quiet influence of Manchester College, and especially to the influence of Dr. Carpenter himself. The College was doing in Oxford a great work to vitalise the principles on which the life of their churches depended. For an efficient ministry, of course, religious earnestness was essential, but also a high degree of education, and of a somewhat peculiar type. It was not exclusively book-learning that was needed, but culture in its broadest and humanest sense, the type of culture which freed a man from those limitations of temperament and outlook only too apt to develop themselves in the secluded atmosphere of a theological seminary. At Oxford they had conditions which enabled them to meet that aspect of the case. He spoke of the College chapel also as a great liberalising influence. The congregations had shown a marked increase during the last five or six years. If they went there in vacation they might think the congregation very small; but if they went in term, when Dr. Carpenter was announced to preach, they would receive a most encouraging impression, for they would see the chapel filled with a devout and eager congregation.

The College had other needs, when the burden of debt was got rid of. They had a beautiful chapel, but he thought they wanted to add more beautiful music to the services. Then they had recently had great audiences in the College, notably when Professor William James lectured, and they

had no fitting place where such lectures could be given. They needed a college hall.

Mr. GROSVENOR TALBOT, the treasurer, then made a statement as to the financial position. They were asking for £3,000 to wipe out the debt, and if they got double that amount, they could build a college hall. Then they required £600 a year more in subscriptions. It was, he thought, matter for some shame to them that as a body they only furnished last year £866 in subscriptions, showing a falling off of about £230 in seven years, whereas they had an income of £2,547 derived from the gifts of those who had gone before them. He asked for that further £600 to put them in possession of the tools with which to do their work. He pleaded, not simply for the sake of their own Unitarianism, but for the sake of Christianity and of religion, and for the future of humanity. He concluded by announcing some of the donations already received. (A list will be found advertised in another column.)

The CHAIRMAN, in concluding the meeting, said they had to bear their own burdens, which it would be cowardly to shirk, and Manchester College was clearly one of their responsibilities. The College had been of great advantage to them in the past, and it would be in the future.

A cordial vote of thanks to Mr. Holt for presiding, moved by Dr. Carpenter, brought the meeting to a close. Refreshments were then served in the library and tea-room, and the guests, who had been received at the beginning of the evening by the Rev. J. Collins Odgers and Mrs Odgers, enjoyed a pleasant social half-hour before facing the snow which was falling outside.

At the meeting of the Eighty-eight Club on the previous evening, Mr. C. SYDNEY JONES presided, and offered a cordial welcome to Dr. Carpenter and Professor Jacks as representatives of Manchester College.

Dr. CARPENTER spoke of the ministry as a career for young men, offering the highest rewards to those who faithfully engaged in it. In Liverpool it could not be necessary for him to speak of the significance of great ministries like those of Martineau and Thom, Beard and Armstrong. The work they did was fresh in the remembrance of all. The varied gifts they brought to that high service, and the varied activities those gifts prompted, had stamped the ministry with an elevation and dignity of purpose which was an inspiration and stimulus to them all.

Speaking of the choice of a career, Dr. Carpenter said that for many the course was clearly marked out by family circumstances or other conditions, and many of those who entered upon great opportunities of acquiring wealth did so with a clear purpose of service. There were others, again, whose career chose them, such as the poet and artist. His own belief was that for those who had an ardent desire to serve their fellow men the ministry of our Free Churches was a really unique opportunity. One great difficulty had frankly to be faced—that the ministry was not a lucrative profession. Yet for those who were willing to practise the simple life he

thought it offered a competence, though never wealth. If they looked closely at the difficulty they would see that the financial risks were not greater than in the pursuit of a scientific career, or in any of the other intellectual professions. Years of expensive training were required, and after all, except for the first-class men, the rewards were small. Yet they were happy in the exercise of the highest faculties, the best treasures of the world in art and literature were open to them, and the minister had opportunities of interest and of friendship given to no other. He began with a position of extraordinary advantage, being called to speak to groups of thoughtful people, who would always demand the best of him, and he could not fail to find scope for his special gifts. Not everyone could equally fulfil all the opportunities of his office. As a thinker the minister was engaged in the contemplation of the profoundest themes; then he was admitted into the homes of his people, to be their trusted friend and fellow-worker, and thus were gained experiences of priceless value; another type was the ministry of social service, to bring redemption to the cast down, the morally buffeted, to strengthen the weak, and labour for better conditions of life. The minister had great opportunities of leadership in that field. Such a position was one which the thoughtful and aspiring among their young people might well be called to occupy. Its privileges could not be over estimated. The cause of the ministry, Dr. Carpenter said in conclusion, was very near to his heart. The welfare of the churches he held to be indispensable to the progress of the life of the country, and for the welfare of the churches there must be an able ministry. He asked his brethren to put the matter earnestly before such young men as seemed to them fitted for the work; and to the laymen he said, Fathers and Brethren, give us your young men.

The Rev. L. P. JACKS also spoke, and said that the strength and prosperity of the College was essential to the strength and prosperity of the churches, and that of the churches to the College. It rested with the churches to send them students, and he held that the churches would be well advised to concentrate their energies in the support of Manchester College. It was in a very deep sense representative of the churches, representing the highest thing for which the churches stood, and in its broadest aspect—religion free from sectarian fetters. The College was doing a great deal to strengthen the forces of liberalism in the country, and to cause it to be respected by those who did not share in liberal opinions. That was a great service rendered to the churches. Mr. Jacks then went on to speak of the happy relations of life in the College, and especially of his own connection with the students as Warden of the Residence. We must not repeat here the good stories he told.

A vote of thanks to the chairman, moved by the Rev. V. D. Davis, and seconded by the Rev. R. P. Farley, and a response from Mr. Sydney Jones, who took the opportunity of saying how greatly they were indebted to Mr. B. P. Burroughs, who acted as secretary for both meetings, brought the evening to a close.

OPIE'S PORTRAIT OF DR. PRIESTLEY

In the library of Manchester College, Oxford, there hangs, among other valued portraits, a painting in oils, of Dr. Joseph Priestley, which has always been pointed out as the work of our English master, Opie. Recently, attention has been called to the fact that there is another portrait resembling this; in truth, it is a replica or copy, except for the smaller dimensions of the canvas—among the collection of pictures bequeathed, with other property, to the Brompton Hospital for Consumption, Fulham-road, London, by Miss Read, the daughter of Jane Betham, in 1871. The artist of the second portrait is not known, and there is nothing to show the name of the subject, but it is claimed by the Betham family to be the portrait of Edward Betham, the father of Jane. The two portraits are so alike that it is morally certain they represent the same person.

The portrait by Opie was painted at Joseph Johnson's, a bookseller in St. Paul's-churchyard, whose guest Priestley was in 1783 (when Fuseli painted him) and where he met such men as Opie, Price, Geddes, Wakefield and Aikin. The date of Opie's painting I do not find; it is not mentioned in J. J. Rogers' "Opie and his Works," 1878, nor was it exhibited in the Royal Academy. It belonged to Rev. Mr. Hole, a Devonshire clergyman, who had been Wakefield's pupil, and it passed from him to Mr. Barham, of Exeter, whom Priestley mentions in a letter of 1791 as a personal acquaintance. On the minutes of the Committee of Manchester College, December 6, 1821, it is recorded "that Mr. Barham, of Exeter, had presented to the College, on his leaving England, a picture of the late Dr. Priestley." (I suspect this Mr. Barham was Thomas Foster Barham, who settled in Penzance and died in 1844.) Opie is not mentioned on the record, but besides the constant tradition in the college, certain evidence is found in the engraving made by Caldwell for Dr. Thornton's folio work, "Illustrations of the Sexual System of Linnæus," better known as "Botanical Extracts, or the Philosophy of Botany."* The work came out in irregular parts, the whole was published in 1810, but Caldwell's plate is dated "May 1, 1801," headed "Chemical Philosophers of the Present Day"; in the upper half is Priestley in a medallion held by a spread eagle, in the lower half Lavoisier, while in the left-hand corner at bottom, *Opie et David pinxit*, unmistakably points to the original artists. This is from the Opie portrait presented to Manchester College twenty years later.

Finally, Mr. James Yates, enumerating the portraits in his "Memorials of Dr. Priestley" (*Christian Reformer*, September, 1860, Vol. XVI., 534, 537), from whom some of the above details are taken, has no doubt about the matter.

How, then, are we to account for the double of Opie's painting at Brompton? Edward Betham, or Beetham, of a Westmoreland family, a man of versatile disposition and talents, in his youth joined a company of actors, and presently became a lecturer with personifications, perhaps a

sort of Paul Pry. He published "Moral Lectures on Heads" at Newcastle in 1780, and a year or two later "New Lectures on Heads," describing the characters, follies, absurdities, &c., incident to human life. To this pamphlet is prefixed a mezzotint engraving of the author, to which I will return. Edward Betham came up to London, where his turn for practical mechanics enabled him to win a good fortune, among his inventions being mangles and washing machines. His house at the corner of Chancery-lane and Fleet-street was frequented by various artists, Opie and his second wife, Henry Thomson, R.A., Foote the actor, Bellamy the singer, &c.; he had five children, of whom the eldest daughter, Jane, studied painting, "probably under Opie's instruction," says Rogers. Opie painted her portrait, now at Brompton; she exhibited fifty-six works at the Royal Academy between 1794 and 1816, besides others elsewhere, according to Graves, her speciality being said to be "miniatures."

She painted her father's portrait, exhibited at the Academy in 1796, but what became of that picture does not seem to be known. Miss Jane Betham married a London solicitor, Mr. Read; their property, including many of Jane's pictures, descended to their only child, Miss C. A. Read, who died in 1871 at a considerable age, making the Brompton Hospital heir to her personal property. The double of Opie's Priestley is supposed by the family to be Jane's portrait of her father, and as such has been reproduced in "A House of Letters," a small volume published in 1905.

The mezzotint of Edward Betham, undated, but of about 1782 or 1783, was recorded and identified by Henry Bromley in 1793 (Catalogue of Engraved British Portraits), an undoubted authority, during Betham's life-time (he died 1809), engraved by Jehner, "Mrs. Betham, delt." Without stopping to inquire who "Mrs. Betham" might be, a comparison of the engraving with Opie's Priestley and its double shows a set of features differing decidedly, not only from these, but from any other of the various portraits of Priestley at a younger age. The forehead is low, the nose aquiline and slightly retroussé, the mouth with thicker lips, the chin short and almost double; the wig and dress in a style no doubt becoming the characters of his entertainment, might be temporary. We are, it is true, comparing the profile of Betham with the three-quarter face of Priestley, but the features of the first could never have altered to a likeness of the features of the second even in the thirteen or fourteen possible years between the dates of portraiture. It is therefore permissible to believe that Jane Betham, working in her master's studio may have made a copy of his copy of Priestley, either for him, as many a student does, or for herself, and that being unsigned and unnamed it became confused with one or another "portrait of a gentleman" (several of Opie's are still so unidentified), until, hanging on her daughter's walls during the long years, its true origin was forgotten, and it became identified with the lost portrait of Edward Betham of 1796.

L. TOULMIN SMITH.

EDGAR ALLAN POE.—II.

BORN BOSTON, MASS., JAN. 19, 1809.

DIED BALTIMORE, OCT. 7, 1849.

As a poet Poe stands alone. He refuses to be classed. There are many greater, none more unique, none more original. But when we turn to his prose, with its larger output and ampler range, we come up with a literary genius of the front rank. It has been said of De Foe that "in the invention of minute circumstances which beguile the fancy into a belief of the indubitable reality of the scenes and incidents described, De Foe has never had an equal. He possessed the rare art of concealing his imagination, and giving everything a plain, matter-of-fact appearance. His originality did not lie on the surface, but lurked unseen in the multiplicity of petty details, or clothed itself in the commonest garb." The first part of the statement at least is challengeable. In inventive power Poe is probably his equal. These qualities may quite as aptly be ascribed to him. Nothing, of course, from Poe's pen can vie in popularity with "Robinson Crusoe," though for sheer accuracy of detail, pictorial power, and verisimilitude his writings are as effective as De Foe's. His English is not so simple. He does not confine himself to plain Saxon, but draws on the whole wealth of our composite vocabulary. This might have made him ponderous. Instead, it has made him weighty. And this is perhaps Poe's greatest achievement as a prose writer—he combines a weighty style with an interest which never flags. His literary flights are by a heavier-than-air vehicle; he soars without inflation.

Poe's critical articles have won for him the most, and the most-deserved, censure. But even here it is only just to remember that, as compared with to-day, scientific criticism was rare three-quarters of a century ago. Nor was Poe the only front-rank author who failed to do justice to his contemporaries. To say that Poe could appreciate no writings but his own is to exceed the truth. In his essay on *The Poetic Principle* he not only speaks in high terms of the works of Shelley, Moore, Hood, and Byron; of his fellow countrymen—Longfellow, Bryant, Willis, and Pinkney—but declares Tennyson to be "the noblest poet that ever lived," though much of Tennyson's best work was yet to come.

Poe is the father of the pseudo-scientific romancers, and his sons are Jules Verne and H. G. Wells. *The Unparalleled Adventure of one Hans Pfaall*, in which the author describes, with the minutest particularity, Pfaall's rapid balloon ascent, the changing atmospheric conditions, the experiments in mid air with the cat, the kittens, and the pigeons, his devices for condensing the rarefied air and for awaking at intervals in order to save himself from suffocation, the successive phases of the receding earth and the approaching moon, the ease with which "up" becomes "down," and down up, the total conquest of the forces of gravitation, the landing on the moon's surface and the amazed reception by the men in the moon—all is so plausible that its possibility is scarce for a moment in doubt. No less convincing—in spite of the enormous demands they make on one's credulity—are the *Balloon Hoax*, the *Case of M. Valdemar*, and the striking

* Mr. James Yates' words are, "When Dr. Thornton published his splendid work . . . he employed his engraver, Caldwell, to make a copy from Opie's portrait."

Narrative of a Gordon Pym. And all Poe's stories show a remarkable fund of technical and curious information, and evince an amount of painstaking preparation out of all proportion to the trifling pecuniary rewards they brought him.

In the delineation of ghastly mysteries and horrible crimes Poe is a past master, but it must be admitted that the skill with which, from the faintest clues, he pursues the criminal till he has brought him to bay, is flattering to his talent, however misdirected his choice of material. The most unpromising trifle becomes in Poe's hands a key to the most insoluble of problems. *The Murders in the Rue Morgue* (which were actually believed in Paris to be records of fact), *The Mystery of Marie Roget*, and *The Purloined Letter* are thrilling specimens of Poe's peculiar aptitude for propounding and elucidating criminal enigmas. In *The Gold Bug*, an apparently hopeless cryptogram relating to treasure hidden by Captain Kidd, is reduced step by step to plain English, and this, not only with scientific precision, but with a simplicity that a child could follow. Modern detective stories, including the creation of the redoubtable Sherlock Holmes, owe much to Poe; though too generally they exhibit such poverty of constructive and analytical ability as to leave Poe easily master in his own field.

Most of Poe's tales are a psychological study, and have a psychological basis. But particularly so are *William Wilson*, *A Tale of the Ragged Mountains*, and that most blood-chilling but masterly production, *The Fall of the House of Usher*. In this last story Poe touches the profoundest and darkest depths of his painfully morbid genius. The reader may fling down the tale as detestable, but who that has come into touch with the insane or neurotic can question its essential, and even marvellous, fidelity? For photographic exactitude of portraiture, for minute analysis of mental changes, and for the creation of an atmosphere so fearsome as to be apparently beyond the power of words, this story is the greatest of all Poe's prose pieces, as it is doubtless one of the greatest in all literature. Poe has not only a most vivid imagination, but he has the power of so setting that imagination in motion as to carry others along with him, to make them see what he sees and feel what he feels. Consequently his stories, especially such as *The Pit and the Pendulum*, and *A Descent into the Maelstrom*, grave impressions never to be effaced.

One feature of Poe's work should not escape notice—its modernity and universality. There is nothing archaic or local about Poe. Partly this may have resulted from his six years' schooling in England; but chiefly because he was temperamentally defiant of all traditions and conventions. There is hardly one of his stories but might have been written yesterday, hardly one but would fascinate as deeply in Paris, in Constantinople, in Benares, or Peking, as in New York. And such is their quality that the same is not unlikely to be true a century hence.

Poe was not a saint, he was not even a moralist; but he was a master-artist, a consummate craftsman, a workmanlike man of letters whom literature does well to honour a hundred years after his birth. A. T.

HIBBERT JOURNAL FOR JANUARY, 1909, AND PSYCHICAL RESEARCH.

THE outstanding feature in the current *Hibbert Journal* is the importance given the discussion of what may be described vaguely as spiritualism. The two first articles deal definitely with recent evidence for telepathic communications from the dead. The third article, by Professor James, is an account of Fechner's strange semi-mystical, semi-materialistic theory that the earth is a living organism with a soul of its own, human beings forming part of it, much as bacteria in the blood form part of ourselves. The fourth article is a careful and impartial review of the claims of Christian Science.

There is no doubt that these subjects interest and attract an unusually large number of people at the present day. Many men and women of high character and considerable ability in various directions are inclined to believe that we are on the verge of discoveries in what may be called the psychical sphere which, if true, must have the most far-reaching and tremendous influence upon human life. Mr. Jacks evidently feels that the subject is worth discussion, and has thrown the *Hibbert Journal* open for its consideration.

The two first articles, by Mr. Gerald Balfour and Mr. John Graham, deal with evidence presented by reports of the Psychical Research Society, which goes to prove that the spirit of Mr. Frederick Myers is sending messages to the living. Mr. Graham regards this evidence as entirely convincing, and Mr. Gerald Balfour, to say the least, is much impressed by it. One method by which Mr. Myers is supposed to be communicating is called cross-correspondence. Three people, in three different places at or about the same time engage in automatic writing by pre-arrangement, and the writing is found to refer to the same subject from different points of view. They do not all write the same thing. They write different things about the same subject. The script of Mrs. Piper, in London, Mrs. Verrall, in Cambridge, and Mrs. Holland in India is found to contain sentences which by themselves are hopelessly vague and mysterious, but which to some extent supplement and explain each other. The assumption is that Mr. F. Myers is in communication with all of them at the same time, and that they each get a fragment of what he wants to say. It is a tremendous assumption, and what he wants to say appears to be of comparatively slight importance. Mrs. Piper, in London, ejaculates "Light in West" "in the waking stage"; Mrs. Holland, in India, writes something about Orion and an afterglow which made the East as beautiful as the West; Mrs. Verrall, at Cambridge, writes something about "Maud" and "Rosy is the East." The assumption is that Mr. Myers wanted to make his three correspondents think of some lines in Tennyson's "Maud," and also to suggest in some mystical way that East and West in India and Europe are equal in beauty and united in some higher synthesis. This, according to Mr. Balfour, is the best and most convincing cross-correspondence he can find.

A good many people will probably feel

not merely unconvinced by this sort of thing, but rather indignant at being asked to waste their time in such flimsy evidence for so tremendous a conclusion. Leaving out of consideration the possibility of collusion, which Mr. Balfour admits would explain everything, but which he himself rejects, there is nothing in such cross-correspondence to exclude telepathy.

If Mrs. Piper thought of a passage in "Maud" and of a mystical union between East and West, she might (granting the possibility of vague telepathic influences) set the two other ladies unconsciously writing round the same subject.

But before any profitable discussion could take place on the evidence, we should want to know much more about the three ladies themselves, the circumstances under which they wrote, and the people who were around them at the time, and who saw and preserved the writing. The three ladies must have made a definite agreement to engage in automatic writing at exactly the same time. Probably they did so with the definite desire of being controlled by Myers. Probably also this was not the first communication between them, or the first effort they had made to produce cross-correspondence. The subject of East and West is a very natural one to occur to people when one is in India and the others in England. If the attempt recorded is only one of many—the most successful of a large number—there is nothing very strange in the occurrence of the various references even without telepathy.

Mr. Graham is a much stronger believer than Mr. Balfour, and he is therefore content with even less satisfactory evidence. Mrs. Verrall, on January 29, 1907, seems to have decided to settle the question by giving Mrs. Piper, when in a trance, three Greek words from Plotinus to deal with, meaning "the very heavens without a wave." On that occasion Mrs. Piper or Mrs. Piper's control seems to have done very little with them. She referred to an "armchair" as a "haven of rest," to "larches" and "laburnums." Even Mr. Graham says, "All this would deserve the name of fanciful if it stood alone."

But it does stand absolutely alone. Mr. Graham quotes all kinds of automatic script produced later by Mrs. Verrall playing variations, as one might say, on the theme suggested by the three Greek words. But Mrs. Verrall had herself chosen the words, and was deeply impressed with their meaning. Nothing could be more natural than that in a hypnotic condition she should take them as a kind of centre round which her imagination worked. As to Mrs. Piper, who could make nothing of them when first propounded on January 29,* she translates

* The extraordinary carelessness about accuracy which critics complain of in psychical reports is strikingly illustrated by Mr. Graham. On p. 266 he says: "The day that the question was propounded, Myers through Mrs. Piper alluded to 'a haven of rest'." On p. 270 he says: "We will now turn to Mrs. Piper's trance, which we left on Jan. 30, giving then its first hints of a solution of the question propounded to those who write through her hand the day before." According to one account the question suggested by Mrs. Verrall to Mrs. Piper on Jan. 29, was answered at once by "a haven of rest"; according to the second account a whole day intervened before any response was made at all.

them exactly on March 6. We are told triumphantly that she knew no Greek. We are also told that the words were frequently repeated, and painfully spelt out for Mrs. Piper at the first sitting.

It cannot be quite excluded from the realms of possibility that Mrs. Piper may have managed to get those three words translated for her between January 29 and March 6. The "final achievement" was on May 6, when Mrs. Piper, in a trance, before a single question was asked, ejaculated "Plotinus" with "triumphant emphasis." "The atmosphere of the interview was like that after an athletic contest in which victory had been won." Again, we cannot help wondering if Mrs. Piper in two months more may not have been able to discover the name of the author of the three words by inquiring. We know nothing of Mrs. Piper, but everyone knows that this subject of investigation has been mixed up with endless trickery on the part of paid mediums and the most amazing credulity on the part of those who employ them. No story is likely to convince the ordinary reader unless the possibility of deception by the medium seems to be excluded.

In connection with all these alleged communications from Mr. Myers, there are two very significant facts. First, there is the following letter from Mrs. Myers, which was written to *The Times* after the evidence referred to by Mr. Balfour and Mr. Graham was in print:—

"Sir,—For some time papers and periodicals have been drawing the attention of the public to various spiritualistic messages, purporting to come from my husband, the late F. V. Myers. My son and I wish to state in reply to many inquiries we have received that after a very careful study of all the messages, we have found nothing which we could consider of the smallest evidential value.

"EVELEEN MYERS."

"Oct. 23, 1908.

Surely Mr. Balfour and Mr. Graham in giving a résumé of the evidence and stating what they themselves think about it, might have mentioned that Mrs. Myers who would naturally desire most strongly to be convinced, saw absolutely nothing of "the smallest evidential value" in it. Secondly there is the fact that Myers left behind him a sealed envelope in the hands of a trusted friend, containing a word or sentence which he promised to refer to in some way after death, if possible. If that word or sentence had been revealed through Mrs. Piper or anyone else, and the sealed envelope had then been opened and found to contain just the word or sentence uttered by Mrs. Piper, there indeed would have been some proof. But as Mr. Graham admits, "no such experiment has yet been successful except a remote one in America many years ago." This means that Mrs. Piper, Mrs. Verrall, and others have entirely failed through automatic script or by any other means to get anywhere near to the meaning of the words in the envelope. If those words had been a quotation from "Maud," and Mrs. Piper had said "Light in the West," we should have been told triumphantly that she had succeeded. If Myers had written "mountain," and Mrs.

Piper had mentioned "mouse," Mr. Graham and his friends would have clapped their hands, and Mr. Balfour would have murmured that there must be something in it. It is quite evident that in this real test experiment Mrs. Piper has failed absolutely.

Mr. Graham gives a curious reason. "It appears as though accidental, merely superficial knowledge of that kind rarely survives into the memory of the next life." But why should the words in the envelope be called accidental and superficial? They must have been very carefully chosen. Myers' spirit is supposed to refer to "Maud," to Plotinus, to his own poems; his communications through Mrs. Piper are said to be "full of his rich and radiating personality," and yet just the very words which he chose out when alive to seal up in an envelope he has utterly forgotten.

It is very provoking and a little surprising from the point of view of believers. It is not in the least surprising from the point of view of investigators. The experience of the ordinary investigator is that whenever a really satisfactory test is provided, whenever every possibility is rigorously excluded except the thing to be proved, then all mediums fail. When nothing else but communications from the dead could produce the result, then the result is *not produced*.

The desire for life after death, and the desire to be certain that our dead "are not dead but alive," are amongst the very strongest desires of the soul. We want to go on living, and we want with a great longing to know that our friends are living still. These desires belong to the noblest part of our nature. They speak to us of possibilities which fill us with ineffable wonder and reverence. The history of religion and our own experience tell us that those far-reaching spiritual desires, while never wholly satisfied here, are most nearly satisfied by the development of that which is best in man, by duty and by love. It is something of a shock to those of us who look out into the unknown with wistful, eager longing.

Tendentes que manus ripae ulterioris amore to be met by Mrs. Piper and her followers, and the kind of evidence submitted in these two articles.

Myers' spirit appears to be fond of referring sportively to Mrs. Piper under the thin disguise of "a peck of pickled pepper." Far be it from us to say that ghosts should not be humorous, but this and such like utterances make us wonder less at the humour of the ghost than at the lack of humour and of robust common-sense on the part of the ghost seers, who gravely report it. Tennyson's advice ought to be remembered by all such.

"How pure at heart and sound in head,
With what divine affections bold,

Should be the man whose thought would hold

An hour's communion with the dead."

H. Gow.

To know God so that other souls may know Him from us; to be in any way a deepener and enlightener of the lives of our brethren—what is there for a man to thank God for like that?—*Phillips Brooks*.

UNITARIAN VAN MISSION.

A CALENDAR for the Van Mission has been issued by the British and Foreign Unitarian Association, bearing on one side of the card a picture of one of the vans ready for a meeting, and the following notes:—

"Have we not all one Father?"
MALACHI ii. 10.

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."
JOHN iv. 23.

The Unitarian Van Mission seeks "To present the truths and principles of Unitarian Christianity in a free and open manner, without any wish to interfere with, or to disparage, the work of existing religious agencies; and to co-operate with them in combating the evils and in meeting the social and religious needs of our time."

The Mission endeavours to help the cause of liberal religion without wishing to detach people who are satisfied with existing churches. It is a propagandist but not a proselytising agency.

The Mission offers a religious interpretation of the universe and life along rational and reverent lines; and, while holding fast whatever is true and good in the religious thought and experience of the past, welcomes the ascertained truths of our own age.

The literature of the Mission can be obtained free on application.

The lending library is at the disposal of inquirers in any part of the country.

The co-operation is sought of persons willing to act as (a) local secretaries and (b) helpers for the circulation of pamphlets.

Correspondence from inquirers and readers is invited.

The Van Mission is supported by voluntary subscriptions, and its meetings are for the most part conducted by voluntary ministerial workers.

All communications should be addressed to the Rev. T. P. Spedding, missionary agent, 12, Buckingham-road, Heaton Chapel, near Stockport.

To this statement we may add the concluding portion of Mr. Spedding's review of last season's work:—

The Visitors' Books make one of the most important accessories of the Mission. They preserve not only the names of friends who will probably one day be found in the membership of the Van League, but they are the record of men who come for information to supplement the platform addresses. So for the season, in addition to the 1,233 names, there is the gratifying total of 813 non-Unitarians who will be kept in touch with the Mission all through the winter, and who may be said to form an "after congregation" of truthseekers and sympathisers. Many of them not only read but also distribute literature among their friends, and in a very effective manner keep alive the memory of the visit of the Van, and in a quiet way carry on its helpful work. Some of these men are questioners at the meetings, and are not always scenting controversy, but are genuinely anxious for that view of the world and their place

and duty in it which they long for without clearly perceiving what it is they want, but which they fail to find in their own churches, and of which they remain in ignorance until the Vans come along. It is work among such as these that after all is most useful, and this is the work which the Vans most pride themselves on doing. In reporting the work of the Mission the tendency is to mention incidents of the meeting, and any liveliness is generally keenest at question time. But it would be a mistake to suppose that the crowds only come for the sake of questioning. Generally the inquirers represent only themselves. They come from one or two extreme groups who are looking for the second advent of Jesus, and in no wise express the sense of the meeting, whose sympathy is almost invariably in the bulk on the side of the Mission. It is interesting also in this connection to notice that at 197 meetings no questions were asked. Frequently, on the other hand, after the close of the meeting young men make their way to the Missioner seeking for information privately, and in this way much good is quietly accomplished. Perhaps the better side of the work is that which is less mentioned. Spiritual results do not lend themselves to statistics. The outward signs of a great popular success can be made plain. The Van Mission, had it drawn tiny audiences instead of its thousands, would have been counted a failure by the multitude, as well as by its own friends, who believed that the spirit has its way among a hundred as well as among a dozen. The plea of possible unseen good would hardly have sufficed. The Mission, however, is in the happy position of having achieved the outward marks of success, and of believing sincerely and genuinely, if the testimony of those who have done its work is to be relied upon, that it has been the means of salvation, intellectually, morally, and spiritually, to men who have come within the reach of its influence, and who will be grateful through life for its coming.

What now remains to be done is for those who have followed its progress with sympathy to give us the one further satisfaction of being able to say that not only has the work been well done by all who have had a hand in it, but also that it is happily paid for. The impression, unfortunately, has gone abroad that the Mission does not apparently need funds! It is taken for granted that it is "all right." But this is not so. Beyond a few generous subscribers it has to fend for itself, and a good deal has to be done before Christmas to set the finances straight. A deficit can only mean the curtailment of the scheme. However good the effort may be in itself, it would never do that it should interfere with work already in the programme of the Association. If Van work is worth doing it should pay its own way, and to that end a most urgent appeal is now made.

THOS. P. SPEDDING.

Heaton Chapel, near Stockport.

ONLY in pursuing the best that is beyond us do we find the best that is within us.—
Charles Beard.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Capelygroes.—The members and friends of the congregation were entertained to tea on Wednesday week by Messrs. and Misses Jenkins, Blaenwaunganol, and Mr. and Mrs. Jenkins, Blaenwaun-uchaf. In the evening a competitive literary meeting was held, when the chapel was crowded. Advantage was taken of this meeting to present to Miss Grace Jenkins, of Blaenwaunganol, who is leaving the neighbourhood for Bolton, a gold watch and a set of silver and coffee service, as a token of appreciation of her services as organist for the last seven years. Miss Jenkins is a niece of the Revs. E. E. Jenkins, Walmsley, and J. E. Jenkins, Padiham, and is a member of a family that has been a strong pillar of the church at Capelygroes ever since its foundation in 1802. She leaves the neighbourhood with the good wishes of all her friends.

Carlisle.—On Sunday afternoon, Jan. 17, the Earl of Carlisle took part in a special service, arranged for the presentation of prizes to the children of the Sunday-school. The service was conducted by the Rev. Henry Cross, and an address was given by the Rev. W. D. Lister (United Methodist Church), after which more than forty members of the Sunday-school received book prizes at the hands of the Earl of Carlisle. Many parents and friends attended, in spite of the inclement weather. The service was most hearty, with a buoyant note of hope in consonance with the manifest improvement in the schools, both in the order and quality of the scholars and the able teaching staff.

Dover.—Rev. S. Burrows gave much pleasure to old friends and new by his interesting lecture on Jan. 12 on Spain. The hall was well filled by an appreciative audience.

Horsham.—At the Christmas party and prize-giving on Thursday, Jan. 14, when chapel and schoolroom were well filled with teachers, scholars, parents, and friends, seven of the 33 prizes were for perfect attendance during the year. Compositions of their own, on "Matthew Caffyn" and "St. Francis of Assisi," read by elder pupils, added to the interest of the evening.

Ilford.—The quarterly meeting of the congregation was held on Tuesday evening, under the presidency of the Rev. T. E. M. Edwards. There was a good attendance. After a hymn and prayer, the secretary (Mr. Arthur Beecroft), read a satisfactory report, showing improvement in all departments, and commenting upon the strenuous work of the past three months. Financial statements were submitted by the treasurer (Mr. E. R. Fyson), who paid a tribute to the splendid services rendered by Mr. Richards, their honorary architect, in connection with the building of the church. The speaker also emphasised the need for missionary work as a part of their ordinary activities, and announced that a Sunday-school would be commenced at once, with Mr. W. M. Gibson as superintendent. The report and balance-sheet were adopted on the motion of Mr. Richardson, seconded by Mr. Franklin, and supported by Mr. Laws. Several new members were welcomed into the fellowship of the church by Mr. Edwards; and Mr. W. Russell replied on their behalf in a speech marked with great earnestness. Mr. J. G. Foster made a happy little speech in presenting, in the name of the subscribers, a barometer to Mr. and Mrs. A. G. Gathercole, two young members of the church, upon their marriage, and an encouraging address was given by Mr. Edwards. After the Benediction the formal business ended; and a church social was held, refreshments being served in the vestry and ante-room.

London: Bermondsey. (Twenty-first Anniversary).—The Fort-road Unitarian Church was opened on Wednesday, Jan. 18, 1888, and the twenty-first anniversary of the church was celebrated on Sunday, when the Rev. George Carter, the first minister of the church, preached to a large congregation, and on Wednesday evening, when after tea and a social hour, a public meeting was held. The chair was taken by Mr. John Harrison, President of the British and Foreign Unitarian Association,

and the opening hymn, "Father, let Thy Kingdom come," was by the Rev. J. Page Hopps, who was the preacher at the first service in the Bermondsey Town Hall, in Jan., 1883, which began the movement out of which the present congregation grew. The Chairman, in his opening address, referred to the bright promise of the Town Hall services, and said that while the after history of the church had some disappointments he thought it still had a splendid opportunity. He spoke with admiration of the good work done by Mr. Eustace Thompson, and by Mr. Hipperson, who succeeded him as minister. He also paid a tribute to two very good friends of the church, Mr. George Callow, who had been a devoted worker there from the first and was still with them, and Sir Edwin Durning-Lawrence, to whom they were indebted for many generous gifts. Mr. Harrison concluded with earnest words of Godspeed to the church and its minister. Mr. Callow having reported expressions of regret for absence from a number of friends, including Sir Edwin Durning-Lawrence and Mr. David Martineau, gave an interesting account of the congregation from the beginning of the Town Hall services, recalling the names of many friends who had rendered valuable services to the church. Their ministers had been the Revs. G. Carter, Morgan Whitman, H. Rylett, Eustace Thompson and Jesse Hipperson, and he gratefully remembered what they owed to the Rev. T. E. M. Edwards as leader of the lay-preachers, and to Mr. Ebenezer Howard, who at one time took charge of the services. The Rev. W. Copeland Powie also spoke of the early services in which he had taken part, and then asked how it was that the after result had been comparatively so small. It was not, he was sure, the fault of their religious principles or their teaching, but it was, perhaps, because they had not quite discovered the way of running a people's church. They had still an enormous population about the church, and he commended to them the example of the "Brotherhood" meetings, which some of the other churches were holding, as a better substitute for the ordinary P.S.A. meeting. He was convinced that the people wanted religion and would respond to a direct, earnest appeal. He bade them take courage, and to try to make theirs a great brotherhood church, where living things would find expression and beautiful lives be the outcome. The Rev. F. Allen, secretary of the Provincial Assembly, who had helped as a steward at the first Town Hall meetings, offered his congratulations, and the Rev. George Carter recalled some old memories, and spoke of the happiness of the Sunday evening anniversary service and the many greetings he then received from old friends. The future of the church, he said, must be full of hope, with so many young people in it, and under the leadership of their present minister. But they must remember that the bright future would never be realised unless they did the immediate duty of the day, working faithfully in the "Everlasting Now." The Rev. V. D. Davis and W. C. Pope added their congratulations and good wishes, and Mr. Hipperson then spoke. He referred first to the great changes in the locality, which necessarily brought changes in the church, through the shifting of population, but he did not think there was any reason for discouragement. In the Sunday-school, the juvenile club, and the League of Comrades their aim was to help the young people to realise what they had in them, and to unfold it, and, above all, to help the people to true religion. The Chairman then said he had a very pleasant duty to perform, and handed to Mr. George Callow a purse of £20, subscribed by friends and members of the congregation as a token of their high regard for him and Mrs. Callow, and in recognition of their long and devoted services to the church. Mr. Callow accepted the gift, which had been a complete surprise, with a word of grateful thanks. Miss Emily Sharpe was the next speaker, and then two of the trustees and old friends of the church, Mr. E. Capleton and Mr. Fabricius, and with another hymn the meeting was brought to a close.

London: Mansford-street.—On Saturday, Jan. 16, the Guild again gave a New Year's party to upwards of sixty crippled children from the neighbouring County Council Special School. The evening's entertainment included the children's play "Robin Hood," and the guests themselves made contributions of song and play. The evening was greatly enjoyed by all concerned.

London: Stepney.—Mr. E. Capleton has tendered his resignation to the Committee, to take effect at the end of March, when he will have completed his fourth year of pulpit service. Mr. Capleton will be open to conduct regular services elsewhere.

Saffron Walden.—On Monday, Jan. 18, the annual meeting was held at the General Baptist Chapel. The year's record included a statement as to the extensive repairs to the exterior of the chapel and manse during the autumn of that year, not yet completed. The extent of these repairs has not been equalled since the chapel was erected in 1791-2. With the commencement of the new year the "Bray" system of inverted gas burners has been installed, with great advantage to the lighting of the building and gracefulness of appearance. The expenditure for all this has been, in part, met. The general income during the past year has been sustained, the loss being from the Trust funds, which are not one-half of former years.

Scarborough.—The annual Sunday-school party was held on Friday, January 15. After tea there was a lantern entertainment, and the Rev. J. W. Cock, of Sheffield, who preached the following Sunday, gave an address, while the Rev. W. Rodger Smyth distributed the prizes. During the evening it was announced that the late Miss Emma Atkinson, who in her life had always shown such great interest in the Sunday-school, had bequeathed £100, the interest to be used for the children's treat.

Southport.—On Wednesday, Jan. 13, the Literary and Social Union held its first social of the spring season. Mr. Julius A. Kay gave two lectures, "A Run through Switzerland to Rome" and "A Holiday Tour in and about Gloucester, Hereford, and Worcester." A number of "autochrome" slides (direct colour photography), lent to Mr. Grant (Messrs. Lumiere's manager) were also shown, the beautiful rendering of colour in flowers and landscapes being greatly admired. The Rev. M. R. Scott thanked the lecturer and Mrs. Turtle, who gave some recitations, for their contributions to the pleasure of the meeting.

Swansea (Presentation).—On Jan. 14 the congregation of the Unitarian Church gave a reception to their minister, the Rev. Simon Jones, and Mrs. Jones, a deferred welcome to them on their marriage. A piano had been the congregation's wedding present, and at the reception Mr. C. H. Perkins, J.P., handed to Mr. Jones an envelope with the names of the subscribers, and the twenty-five years' guarantee of the instrument. In response Mr. Jones gratefully acknowledged the kindness which had been shown to him and his wife. He also acknowledged a gift of serviette rings from the children of the Sunday-school.

Wakefield.—On Saturday, Jan. 9, when the Sunday-school was entertained by the Rev. Andrew Chalmers, the retiring minister, the young people arranged a pleasant surprise for their host, by presenting him with a handsome Albert chain to go with the watch the congregation gave to him a few years ago. A pretty device had been prepared, which delighted the children and astonished their host. A small carriage, adorned so as to represent a miniature triumphal car, rolled mysteriously into the room, and the youngest of three children had been drilled to hold up the gift to the venerated pastor. It was one of the prettiest little schemes ever planned during the long history of the Sunday-school, which dates back close upon 120 years. An appropriate address was read by one of the elder girls, expressing the gratitude of all present to Mr. Chalmers for his many kindnesses to the children and his numerous gifts to the school; also the deep regret of the teachers and taught at the severance of the bond that had united them so long. Mr. Chalmers, in the course of a feeling reply, said he had agreed to act as honorary superintendent of the school until his successor came, six months hence. Another surprise of the evening was the gift by Miss Masters of nearly a hundred pendants, one for each of the girls, with a small photograph of Mr. Chalmers and the dates of his ministry, and the gift by Mr. T. M. Chalmers of a breast-pin to each of the boys. On the Sunday afternoon following, the prizes were given away by Mr. Chalmers in the school, and were of a specially valuable character to mark the occasion. The sermons at the Sunday services were not of a markedly "farewell" character, because, as Mr. Chalmers said, he was remaining in their midst.

Walsall.—At the January social, which was held on Jan. 18, Mr. Barnard, a member of the church, who resided for some years in Ceylon, gave an interesting and instructive lecture entitled "Something about Ceylon." The lecture was illustrated by lantern slides from photographs taken by Mr. Barnard. The congregation has suffered a loss by the death of Mr. Newman, the caretaker, who for many years gave devoted service to the church. At the funeral service in the church on Saturday the Rev. P. E. Richards testified to the regret felt by the congregation at the loss of their old member.

Wareham (Appointment).—Mr. Harry Maguire, B.Sc., L.C.P., of Poole, has been welcomed as minister of the South-street Chapel, having entered on the charge with the New Year.

OUR CALENDAR.

SUNDAY, January 24.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.

Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.

Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. CHARLES ROPER, B.A.; 6.30, Rev. H. WOODS FERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. F. H. JONES, B.A.

Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford, Unitarian Christian Church, High-road, 11, Mr. S. P. PENWARDEN; 7, Rev. H. GOW, B.A.

Islington, Unity Church, Upper-street, 11, Rev. J. A. PEARSON; 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11, Rev. W. COPELAND BOWIE; 7, Rev. J. A. PEARSON.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.

Richmond, Free Church, Ormond-road, 11.15, Rev. E. SAVELL HICKS, M.A.; 3.30, Rev. STEWART HEADLAM.

Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.

Stratford Unitarian Church, 11, P.S.M., Mr. H. C. JACKSON; 6.30, Rev. CHARLES ROPER, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. MORTIMER ROWE, B.A.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. M. WATKINS.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

NEWPORT, Isle of Wight, 11 and 6.30, OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Rev. FREDERIC ALLEN.

WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

THE COALVILLE UNITARIAN SOCIETY APPEAL.

THE members of this Society gratefully acknowledge the generous help given to them in their effort to secure a place of worship. The amount received up to the present date is £386 14s. 8½d., viz.:

From the North Midland Association's District ..	£	s.	d.
From the London District	111	9	6
From Birmingham	26	6	0
From Manchester	23	18	6
From other parts of England and Wales	57	12	0
Grant from the British and Foreign Unitarian Association	25	0	0
Local and incidental contributions	25	14	2½

The total cost, including purchase of house and freehold, and reconstructing and furnishing the Hall for worship, amounts to £576, special requirements of the District Council having brought it beyond the original estimate. A sum of £190 is, therefore, still needed to free us from debt. The last £25 of this was conditionally promised by the British and Foreign Unitarian Association.

(Signed) WALTER H. BURGESS,
Minister of Loughborough and Ilkeston.

J. H. GOACHER,
Vaughan-street, Coalville.

Jan. 19, 1909.

BIRTHS.

HARDING.—On January 19, at the residence of her parents, Meadowside, Macclesfield, the wife of Frederick C. Harding (Brooklyn, New York, U.S.A.), of a daughter.

MURRELL.—On January 13, at Edmonton, Alberta, Canada, to Edward Charles Fenn and Constantia Edith Murrell (née Fordham), a son. [By Cable.]

TESCHEMACHER.—On January 20, at Lye Green Farm, Chesham, Bucks, the wife of E. F. Teschemacher, of a daughter.

MARRIAGES.

DEAN—PHILP.—On Jan. 13, 1909, at Sherwell Chapel, Plymouth, by the Rev. W. K. Burford, Arnold Dean, youngest son of the late Rev. Peter Dean, and Mrs. Dean, of 8, Maida Vale-terrace, Mutley, Plymouth, to Nellie, third daughter of Mr. and Mrs. J. Philp, of Plymouth.

MORGAN—SIMPSON.—On January 19, at Platt Chapel, Rusholme, Manchester, by the Rev. Principal Gordon, M.A., the Rev. Edward Morgan, B.A., of Unity Church, Bolton, to Constance, only surviving daughter of the late H. W. Simpson, of Manchester, and Mrs. Johnson, 110, Heald-place, Rusholme, Manchester.

PRESTON—LITTLEJOHN.—On December 30, at Ardlui, Elstow, Canada, Stanley, second son of Percy Preston, to Margaret Dora, eldest daughter of James Littlejohn, of Elstow.

WHRAZ—DEAN.—On December 19, 1908, by the Rev. Thomas Leake, Redwood City, San Mateo County, California, U.S.A., Gustav Walter Whratz, late of Hamburg, Germany, now of San Francisco, U.S.A., to Una, younger daughter of the late Rev. Peter Dean, and Mrs. Dean, of 8, Maida Vale-terrace, Mutley, Plymouth, England.

DEATH.

LUCAS.—On January 18, at Fieldhead, Darlington, Ann Lucas, widow of the late George Lucas, in her 88th year.

MANCHESTER COLLEGE, OXFORD

"The College adheres to its original principle of freely imparting Theological Knowledge, without insisting on the adoption of particular Theological Doctrines."

PRINCIPAL:

REV. J. ESTLIN CARPENTER, M.A.,
D.D., D.Litt.

Session 1909-1910.

CANDIDATES FOR ADMISSION
are requested to forward their Applications and Testimonials, without delay, to the Secretaries.

The Trustees offer for Competition External Exhibitions open to students for the Ministry, tenable for the Ordinary Undergraduate Period at any approved British or Irish University.

The Trustees also offer Exhibitions tenable at the College, for Students for the Ministry.

The Dr. Daniel Jones Trustees offer to Ministers who have shown themselves efficient in active service, and desire to devote a year to further study, one or two BURSARIES, tenable for one year at the College.

For further particulars apply to the Principal, or to

A. H. WORTHINGTON,
1, St. James'-square, Manchester.
Rev. HENRY GOW,
3, John-street, Hampstead, London, N.W.
Secretaries.

MISS DREWRY'S COURSES OF LECTURES and Classes on English Language and Literature will begin again in the last week of January.—For particulars apply by letter, 143, King Henry's-road, London, N.W.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

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LIST OF PROMISES received in response to the Appeal which appeared in last week's INQUIRER, and which has been issued in the name of the following officers:—

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Donations.

Rev. J. Estlin Carpenter, D.Litt.	£100	0	0
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Rt. Hon. William Kenrick	100	0	0
William Long, Esq.	100	0	0
Robert Norton, Esq.	100	0	0
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Henry P. Greg, Esq.	20	0	0
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R. Harris, Esq., M.B.	5	5	0
Misses L. & E. Toulmin Smith	5	0	0
Miss Marion Hibbert	1	1	0
Miss E. Worrall	0	10	0
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New Annual Subscriptions.

J. F. L. Brunner, Esq., M.P.	2	2	0
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The Treasurer begs to acknowledge the receipt of the following donations towards the Repair Fund, and to thank the kind contributors.

Subscriptions will be thankfully received by Mr. H. G. PROCTOR, 13, Lower Park Road, Hastings.

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UNITARIAN HOME MISSIONARY COLLEGE.

THE ANNUAL GENERAL MEETING of Subscribers will be held in the Memorial Hall, Manchester, on Friday, January 29th, 1909. The Chair will be taken at 4.30 p.m.

BUSINESS.

1. Annual Report and Treasurer's Statement of Accounts.
2. Election of Officers and Committee for 1909.
3. Re-appointment of Special Committee re Jubilee Memorial Fund, with a view to the completion of the Fund.
4. Votes of thanks, &c.

The attendance of all Subscribers and friends of the College is earnestly requested.

For the Committee,

E. TALBOT,
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Situations,

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